ओम्

जय महादेव

PREFACE TO THE SECOND EDITION

As a Sanskrit student at Bangalore, my attention was first drawn to a Poona manuscript of the *Lalitā-sahasranāma-bhāṣya* in 1886. Five years later, while collecting old Sanskrit manuscripts for the Theosophical Society Library, where I was the pandit between 1891 and 1902, more manuscripts came into my hands. During that period, I had to translate the Bhāṣya into English for the use of the late Dr. Subramania Iyer (then Mr.) whose pandit also I was. And in 1899, it was printed for the use of the public who, I thought, would be very few, belonging to the Theosophical Society and capable of understanding such an abstruse subject drawn from Mantra-śāstras. The difficulties of securing old manuscripts and the dilapidated condition of those secured, rendered the work of translation very difficult.

Since then the subject has become very popular due to increased knowledge in every department and to the publication of Sir J. G. Woodroffe's works on Tantras in which my English translations of *Lalitā-sahasranāma-bhāṣya* and *Ānandalaharī* were freely quoted

and criticized. Then while collecting MSS. for the Mysore Government Oriental Library in the next ten years under Mr. A. Mahadeva Sastri, a great Sanskrit scholar, I took special interest in securing the rare manuscripts referred to in the commentary. Next I worked for the formation of a Sanskrit Library for the State of His Highness the enlightened Maharaja Gaekwad of Baroda. Almost all the important manuscripts connected with the study of Mantra-śāstras are available now in the Baroda, Mysore and Adyar Libraries. Many of these have since appeared in print. The *Śivasūtras* frequently referred to for occult doctrine in the commentary especially from names 64 to 84 are printed in the Kashmere series. The *Paraśurāma-kalpa-sūtras* on which the whole Tantra works are based are printed in the Gaekwad Oriental series. And almost all the Tāntrika works current in Vāmamārga can be procured in Bengal printed in Bengali character. (For the names of the Tantras, Āgamas and Saṃhitās see No. 17 Gaekwad Oriental Series, Nos. 1466 to 1820.)

Though the demand for this work was very great for the last ten years or so, I could not undertake a second edition owing to pressure of work. For on the 5th October 1922, when I closed my work with the Baroda Government, the great poet Rabindranath Tagore engaged me as an honorary worker to help in forming the Viśva-bhāratī Library at Santiniketan. Another cause for delay was the financial consideration. The great occult work of Lalitā could not be made a commercial concern. The 2,000 copies of my Tamil

translation of the *Sūtasaṃhitā* printed a few years back with the help of the late lamented Zamindar of Andipatti who wanted to distribute them gratis among deserving devotees, unfortunately fell into other hands for sale. Then my endeavours to give the proceeds thereof to the Ramakrishna Students' Home at Mylapore, proved futile. I was anxious that my present work should not meet with the same fate.

A few earnest devotees have now come forward, among whom are a ruling chief in Kathiawar and two Maharanis, to meet the expenses, considering it a *puṇya* to spread the spiritual knowledge, and so we have together undertaken the work. The sale proceeds of the work after meeting the expenses of printing, etc., will go to a charitable institution as did the proceeds of my English translation of *Viṣṇu-* and *Śiva-sahasranāmans* in the last stage of the sale to the T.S. funds. Mr. Ramachandra Iyer, a true disciple of that great Yogi, the late Mahā-Svāmigal of Sringeri Maṭh was also urging me to bring out a second edition and offered me his notes prepared under the guidance of that Great occultist. I was corresponding with him on the matter but before anything could be arranged, unfortunately (for us) he became a Mukta, a liberated soul.

However, familiarity with the subject and a number of manuscripts connected with it passing through my hands for the last thirty-five years gave me confidence that if I had time enough I could revise and re-edit it. Having dedicated my life wholly for manuscript works I could not spare any time for other work

without breaking my vow. But while touring for MSS. in Malabar last March in connection with the Santiniketan Library Mr. Madhava Raja, the President of the District Board, Malabar, himself a devotee of Lalitā, suggested, on account of the terrible heat then prevalent there, that I should suspend my MS. work till the monsoon broke in. He kindly offered me a house in Ooty where I could stay and bring out the second edition, and I accepted the offer.

The work is now thoroughly revised; many obscure passages have been made clear and certain others left out in the first edition have been included. It is a happy coincidence that both the editions have come out from the Nilgiri Hills. The first one was brought out a quarter of a century ago at Bhavani House, the summer residence of the late Sir K. Seshadri Iyer. And now the second edition has made its appearance from Gulai Hind belonging to Mr. V. I. Mannadiar Avl., of Vedasseri. The Superintendent of the Vasanta Press has undertaken to expedite the printing of the book. It is due to Devī's influence that I am able to publish the second edition within such a short time. May Devī bless him and others referred to above in their spiritual advancement!

Commentator's Life

Bhāskararāya, the second son of Gambhīrabhārati and Konamāmbā, was born in the village of Thanuja, in the Vijaya district in the Maharashtra country. He

was brought up in his early days in the town of Bhāga but his father soon took him to Banaras for his education. He learned all the eighteen Vidyās under one Nṛsiṃha and was initiated into the Śrīvidyā by Śivadatta Śukla at Surat. Then he made a number of pilgrimages travelling as far eastwards as Kāmarup in Assam, as far south as Setu, in the west up to Gāndhāra and in the north up to Kedar in the Himalayas. He initiated all the Rajas of his time into the Śrīvidyā, built temples in all important centres, and dug up tanks near them. He married and lived for some time at Banaras with his wife Ānandī, where he defeated all the other Pandits in assemblies as was then the custom. He left Banaras and spent some time on the banks of the Krishna river and later moved to the banks of the Kaveri. On the northern bank of the river at a place called Bhāskarapura in the Tanjore District he established his own *pūjā*. He died at Madhyārjuna near that place. His contemporaries were Kuṅkumānandasvāmin of Banaras, the great devotee of Devī, Nārāyaṇa Bhaṭṭa, etc. In one of his works he incidentally refers to Śrī Śaṃkarācārya's time, (making adoration to him) to be six years after the Śaka Era, i.e. 1844 years ago. This affords a new clue for ascertaining the date of our great Ācārya, the incarnation of Śiva, admired at all times by all scholars. This history of his life is extracted from a Kāvya of one hundred and thirteen *ślokas* composed by his direct *śiṣya* of the same family by name Jagannātha (printed in the Nirnaya Sagar Press, Bombay, and added in the *Lalitā-sahasranāma-bhāṣya*).

This Kāvya also gives the names of thirty-eight of the many works of Bhāskararāya. *Lalitā-sahasranāma-bhāṣya* was composed in 1785 Saṃvatsara Era, i.e. nearly two hundred years ago at Banaras. *Setubandha* was written four years after, at Saptakoṭīśvarakṣetra in Goa, the site of the present church at Panjim, where St. Xavier's body is preserved. His *śiṣya* Umānandanātha speaks of him in his work *Umānandapaddhati* on *Paraśurāma-kalpasūtra* thus: "There was not any part on earth unvisited by him, not any king known uninitiated by him, and not any science unknown to him. Indeed his form itself is the Parāśakti." Before him came the great Kavīndra another Maharashtra Brahmin who lived at Banaras and was the teacher to Darashaoko (see Kavīndra list No. 17 Gaekwad's oriental series).

These great and typical Brahmans have incarnated themselves to help those less advanced in spirituality. Amongst Bhāskararāya's works on different subjects, the Prasthānatraya on Devī are *Varivasyārahasya*, *Lalitā-sahasranāma-bhāṣya* and *Setubandha* which are held in high esteem for their literary merits and spiritual thoughts.

The Cult of Śrīvidyā

Anyone going through this present work patiently from beginning to end, though he will find the subject scattered about and not condensed at one particular place, as was the case in all our old writings, will easily understand what our spiritual practice was in ancient days. The *kuṇḍalinī-śakti* should be aroused from its

place which is at the beginning of the spinal cord (*mūlādhāra*) and led to the cerebrum (*sahasrāra*). The next stage is *samādhi* where Devī is realized in one's own self. This was the experience of all our great Ācāryas (see *Saun.*, verse 10, and the commentary on the names 90 to 111 of this work). It would be superfluous on my part to write an essay on this occult subject swelling the pages of this book, as promised in the introduction of the first edition. So the pious and earnest readers are referred to this great work, where all the essential cults of our ancients, are carefully recorded.

In this connection I mention for the benefit of the children of our Aryan religion the following practices preparatory to the above process. One should get up very early in the morning and after finishing the morning ablutions should take breathing exercise in a well ventilated place. This is done by inhaling and exhaling the breath deeply through one or both nostrils for about ten minutes, sitting cross-legged and facing east or north. This must be followed by the *kumbhaka* practice for five minutes. According to this one should, after inhaling, retain the breath as long as possible without straining himself before he breathes out again.

The third practice is the *bhasra* (bellow) practice. This is done for the next five minutes by automatically pressing the belly backwards in quick succession by contracting the muscles of the stomach for exercising the smaller intestines. This may be repeated at sunset also by one with an empty stomach. It improves

greatly the digestive power and keeps the bowels in order. It helps the free circulation of blood and is good for the lungs.

These practices do not require any special instructions from a teacher and are quite harmless. They ought to be continued systematically every day throughout life. This may be practised by all persons irrespective of age or sex, excepting women in a family way who should not attempt the *bhasra*. But chronic patients afflicted with bowel or lung diseases should be carefully guided by a scientifically trained instructor. Before starting to do it he may pray for protection to the universal mother repeating the first name of this work, namely Śrīmātā and at the finish he may conclude by prayer to Lalitāmbikā (the last name). Among the schools started lately for the benefit of our degenerate youth—degenerated under a faulty system of education and dissipating habits, what with artificial stimulants such as coffee and tea and what with an artificial standard of living—is the famous one at Lonavla, a beautiful sanatorium in Poona district. Its experiments supported by X-rays are recorded in its quarterly journal called the *Yoga-Mīmāṃsā*. May our young generation take up these practices and become a healthier nation, is the pious wish of the author!

The Text

Lalitā-sahasranāman containing 320 *ślokas* in three chapters occurs in the second part of the *Brahmāṇḍa-*

purāṇa which is the last of Śrī Vedavyāsa's 18 Purāṇas. Even a cursory reading of this will impress one with the importance attached by Śrī Vedavyāsa to the subject of Mantra-śāstra in the last of his Purāṇas. The Purāṇas have come to us as an explanation to some abstruse Vedic passages, elaborated with some histories of past students. Of course, some accretions naturally crept in in the long run which make some scholars think lightly of them. For instance a two-hundred-year-old manuscript entitled the *Brahma-gītā-vyākhyā* on *Sūta-saṃhitā*, by Vidyāraṇya on *Aitareya Upaniṣad* (No. 24, 1895-1902 collection) which reached my hands while examining manuscripts last November and December as an honorary worker for the Bhandarker's Oriental Institute, Poona, contains only thirty *ślokas* whereas the present printed one contains more than a hundred *ślokas* dealing elaborately with the subject and touching a little on other subjects as well. Our ancient *ṛṣis* have attached more importance to the passages of the Purāṇas than those of the Vedas where the Purāṇas were treated as part of them and not as separate literature (see *Br. Up.*, II. 4. 10). It will be seen from Paurāṇika manuscripts of the tenth to thirteenth centuries which are very rare to secure that the Purāṇas were intended to explain the Vedic doctrines to lay minds. But like every other subject, they have degenerated to such an extent that they have lost their real significance and have come to be treated as childish stories. In these days both the reader and the hearer of the Purāṇas are generally uncultured. The former

especially has no spirituality in him and the reading has become a profession for him as a means to his livelihood. With the revival of our spirituality, I hope, the Purāṇas will regain their original place.

COMMENTATORS

1. The commentator Vimarśānandanātha is a pupil of Vimalānandanātha whose commentary is a short one containing about 2,000 *granthas*. We do not know much about his history. The MS. was lately discovered in Kanchipuram, the old centre of learning and it was much injured by worms and was given to the Adyar Library.

2. Vidyāraṇya Munīśvara is another commentator who was a disciple of Anantāraṇyapūjyapāda. His commentary contains about 1,500 *granthas*. We do not know whether this Vidyāraṇya Muni is the same person who commented upon the Vedas under the name of Sāyaṇa. But according to tradition Vidyāraṇya-Svāmin wrote a great treatise on Mantra-śāstra (may be the book *Vidyāraṇya*, a complete MS. of it is in the Jammu Library, Kashmere) and built the Sringeri Maṭh and the Śrīcakra tower over it. His commentary is for the thousand names only, and a complete copy of his work has not been secured yet.

3. Bhaṭṭa Nārāyaṇa. His commentary consists of 2,500 *granthas*. Little is known of him excepting that he was born of Veṅkaṭādri, the inculcator of Advaita-vidyā, to his wife Nārāyaṇāmbā and that he

was the pupil of Paraśivānandanātha. Wherever I found that Bhaṭṭa Nārāyaṇa differed from Bhāskararāya, or gave more meanings than the latter has given, I have quoted the extracts from his (Bhaṭṭa Nārāyaṇa's) commentary. (All the commentators divide the book into twelve sections: see page 27, footnote 3)

4. The next commentator was one Śaṃkara who gives only ordinary meanings. His work is not of much importance.

5. Bhāskararāya. He is the áuthor of the present work, which is presented to the public in the English garb. He freely quotes a number of his predecessors whenever he plunges into occultism for the meaning of the names. But I think he depends largely for his ideas on the first-mentioned commentary. We do not know how many commentaries were written before this. But I find he depends more for his authority on *Saundaryalaharī* of Śrī Śaṃkarācārya (the first 41 *ślokas* are called *Ānandalaharī* and the remaining 42 to 100 *ślokas* are termed *Saundaryalaharī*) and on his *guru's guru*, Gauḍapāda's works. The *Saundaryalaharī* with a number of commentaries on it has become so popular throughout the length and breadth of India that I used to find manuscripts of the same spread from Manasarover to the Cape and Gandhara to the Chinese Wall. About a hundred of the commentaries with the text have been secured and deposited in the libraries assisted by me.

I have added to this book the Sanskrit text corrected and carefully prepared according to the

commentary for the use of *pārāyaṇa* (the daily reading). The thousand names are thousand Mantras. I used to witness in many houses and temples where Lalitā-sahasranāmārcanā was performed on Fridays and other auspicious occasions, the performers and *pūjārīs* owing to their ignorance torturing the names. By this practice according to our Śāstras, not only do we not get the desired results as described in the result-chapter, but we get bad results on the contrary. For instance when people generally visit Kanchipuram or Madurai the *pūjārī* performs the Lalitā-sahasranāmārcanā to the goddess by these names. But as the pilgrims themselves are ignorant it does not strike them if the Mantras are correctly uttered or not. Fortunately it is not the case in the temples in the North where, being Vedic ones, the *pūjā* is performed by the visitors themselves and not by proxy. I hope this edition will be useful for the correct performance of the *pūjā* in the North as well as in the South. I hope also to see at an early date the establishment of an university in the South with the superfluous Temple funds, to train up the *pūjārīs* in our occult sciences, for the resuscitation of our declined spirituality and restoring to it, its prestine purity which alone can bring true happiness to Bharatakhaṇḍa, the land of our *ṛṣis*.

OṂ TAT SAT

GULAI HIND
Ootacamund
22-6-25

R. A. SASTRY

LALITĀ-SAHASRANĀMAN

BENEDICTION

I BOW down to Lalitā, the supporter of the universe, the ruler of creation, preservation, and destruction, the Śrīvidyā, the eternal, the great Tripurasundarī. She should be meditated upon as the great Tripurasundarī, bright as millions of rising suns, and armed with the noose, the elephant hook, the bow of sugar-cane, and the arrows of flowers.[1]

INTRODUCTION TO BHĀSKARARĀYA'S COMMENTARY

I. He who was born to the learned Gambhīra in the womb of Konamāmbā, who has penetrated to the heart of the eighteen sciences (Vidyās) through Śrī Nṛsiṃha, his *guru*, and who has been fully consecrated[2] by the holy Śivadatta Śukla—he believes the three protectors[3] to be the three sacred fires, the three cities (of Tripurā Devī) and the three Vedas.

II. Bhāsurānandanātha,[4] protected by the venerable *gurus*, makes this commentary on the thousand names of

[1] For the meaning of noose, etc. see names 8 to 11 of the *Sahasranāman*.

[2] Initiation is of two kinds, *dīkṣā* and *pūrṇa*.

[3] Gambhīra (father), Nṛsiṃha (Vidyā-guru), and Śivadatta (Dīkṣā-guru).

[4] The name assumed at initiation.

Lalitā, which are very secret and deserve to be honoured by great men, explaining all the technical rules (*paribhāṣās*) composed by his *gurus*.

III. By the eight divine and powerful deities of speech, at the command of the Mother, were first composed the thousand divine names of Lalitā; and this created wonder in Brahmā, Viṣṇu and other gods; how then can a man like myself interpret even a single name?

IV. Yet, one of the deities of speech, moved in the depth of her heart by the divine Mother, the holder of the thread (the thread on which the universe is strung), dances on the tip of (my) tongue which is purified by the water which has bathed the feet of my three *gurus*, and I accept the deity as my own self.

V. There are many assemblies of learned men, in the East extending as far as Kāmarūpa watered by the river named after the son of Brahmā, in the West as far as Gāndhāra watered by the Sindhu (Indus), in the South as far as Setu (the bridge) constructed by Śrī Rāma, and in the North as far as Kedāra impenetrable on account of snow. May this, my effort, please them, though it is impossible to please the ignorant.

The worship of Bhagavatī is the only method of attaining all human desires;[1] the repetition of the thousand secret names is the best way to approach her; this method can only be ascertained from great teachers. Nṛsiṃhānandanātha, my revered *guru*, out of compassion for his disciples [2] reveals these mysteries and composes this auspicious *śloka* for the sake of his students though he himself is above all difficulties:

[1] Dharma (virtue), Artha (Wealth), Kāma (desire), and Mokṣa (liberation).

[2] Nṛsiṃha composed forty verses forming a commentary on the original Chalākṣara-sūtra, which are 24 in number, and Bhāskararāya's commentary is based on them and on this *Sahasranāman*.

(Verse I): " I praise Tripurā who is the treasure-house of the race (*kulanidhi*), who is of red complexion, whose limbs resemble those of Kāmarāja, who is much praised by the three gods of the three qualities (*guṇas*), who is a secret deity (*ekāntā*), who dwells in the *bindu*, and who manifests the universe."

Tripurā: She who has three *puras* (lit. cities), i.e. circles, angles, lines, syllables, etc. The *Kālikā-purāṇa* says: " She has three angles as well as three circles and her *bhūpura* is three-lined; her *mantra* is said to be of three syllables, and she has three aspects. The Kuṇḍalinī energy also is threefold in order that she may create the three gods; thus since she is everywhere triple, she is called Tripurā." (*Vide* name 626.)

Kulanidhi: kula, genus, family; *nidhi*, treasure-house; she is the result (*nidhi*) of the Unity (*kula*) of the knower, the knowable, and the act of knowing, because *jñāna* (knowledge) exists only when one says " I know this pot." The venerable Ācārya[1] says (*Dakṣiṇāmūrtyaṣṭaka*, verse 4) that when one says " I know, all the universe simply reflects his light." According to the Kośa, *kula* means class. " Or *kula* may mean the spiritual hierarchy beginning with Paramaśiva and ending with one's own *guru*. The *Mahābhāṣya* says[2]: " Family is of two kinds, one derived from birth and the other from learning." Or, *kula*, conduct; for, *Bhaviṣyottara-purāṇa* says " *kula* does not mean family; but right conduct, O King; he who is devoid of right conduct is happy neither here nor hereafter." Or, *kula* means the road of Suṣumnā. *Ku*, earth; *la*, absorption; *kula*, that in which the *tattva* of the earth is absorbed, i.e. the Mūlādhāra centre.[3] As Devī dwells in that centre she is called Kulanidhi.

[1] By the word *ācārya*, the commentator always means Śrī Śaṃkarācārya.
[2] This is not found in the printed editions II. 1. 18.
[3] Kuṇḍalinī energy is said to sleep in the Mūlādhāra.

The three gods: Viṣṇu, Brahmā and Rudra, of the *sattva*, *rajas* and *tamas* qualities respectively.

Ekāntām: eka:—a (अ) + *i* (इ)=*e*, according to the rule of Karmadhāraya-samāsa, means *śivakāma* (the desire of Śiva ; hence *ekā* means the wife of Śiva. *Viśva* (the lexicon. says "a, (अ) means Brahmā, Viṣṇu, Īśa and the tortoise." *Anekārthadhvanimañjarī* (another) lexicon says "*i* (इ) means Manmatha" (*kāma* or desire).

Bindu: Sarvānandamayacakra (the 9th cakra in the Śrī-cakra).

Next is shown how the names are indicated in the above verse. They are as follow: *Tripurā*, *pa* represents one, *ra* the number two. Vararuci says: "The consonant groups *ka*, *ṭa*, *pa*, *ya*, etc. represent numbers (i.e. *ka*, one, *kha* two, *ga* three, etc.). The vowels (i.e. *a* to *aḥ* 16 in number) and *na* denote cipher." The counting is from right to left. The same rule is to be observed in all the following words. Thus *purā* means twenty-one. There are twenty-one names in the *Sahasranāman* beginning with the word *tri*, e.g. from Trinayanā (453) to Trikoṇagā (986).

Kulanidhi: The word *nidhi* represents nine. There are nine names beginning with the word *kula*, from Kulāmṛtai-karasikā (90) to Kularūpiṇī (897).

Aruṇaśriyam: aruṇa=sūrya, represents twelve, Śrī, i.e. the names beginning with *Śrī* are twelve, from Śrīmātā (1) to Śrīśivā (998).

Kāmarāja, rāja, sixteen; the names beginning with *kāma* are sixteen from Kāmeśabaddha, etc. (30) to Kāmakelītaraṅgitā (863).

Viddhāngīm: dha, nine, *ga*, three, i.e. 39. There are thirty-nine names beginning with *vi*, from Viśukraprāṇaharaṇā (76) to Virāgiṇī (937).

Triguṇaiḥ: there are three names beginning with *guṇa*, as Guṇanidhi, (604) Guṇapriyā, (722) Guṇātītā (961).

Ninutām: na represents cipher, *ta* 6. The names beginning with *ni* are 60, from the names Nijāruṇa, etc. (12) to Nirālambā (877).

Ekāntām: there is only one (*eka*) name beginning with *tām*, i.e. Tāmbūlapūritamukhī (559).

Bindugām: gām 3; there are 3 names beginning with *bindu*, as Bindumaṇḍala, etc. (380) Baindavāsanā, (905) and Bindutarpaṇa, etc. (974).

Mahārambhām: ra 2, *bha* 4, i.e. 42. There are 42 names beginning with *mahā* as from Mahālāvaṇya, etc. (48) to Maheśī (932).

II. We will explain concisely the *paribhāṣās* (technicalities) which follow the *Chalākṣara-sūtras*[1] belonging to *Lalitā-sahasranāman* to please the Kaulas.

Kaulas. The worshippers of Vidyā. We will show as occasion arises that the *Chalākṣara-sūtras* are not to be easily understood. The *paribhāṣās* can be easily understood. Hence the *paribhāṣās* verses.

III. The introductory part (of this *Sahasranāman*) contains 51 verses. The names are contained in 182½ verses. The concluding part has 86½ verses. The total work is in 320 verses.

IV. (The 51 verses of the first part) are divided as follows: 10 are of Agastya, 1 of Sūta, 16½ of Hayagrīva, 3½ of Devī, 9½ of Hayagrīva, 9½ of Devī and the last one is *dhyānaśloka*. Thus the speeches are to be taken respectively.

[1] This is an index to this *Sahasranāman* consisting of 24 aphorisms like the Sarvānukramaṇikās (indices) to the Vedas. I do not know who the author of this was, nor is the name of the *sūtras* to be found in any of the catalogues of public or private libraries. There is a book of this name which describes the *svaras* of *Sāmaveda*.

Agastya the great *muni*, the first amongst the devotees of Śrīvidyā, learned from Hayagrīva, his revered *guru*, the *mantra*, *nyāsa*, *pūjā*, *puraścaraṇa*, *homa*, *rahasya*, and the *stotras* of Śrīmātā (Holy Mother) as treated in seven respective chapters in the *Brahmāṇḍa-purāṇa*; he also learned all about her origin and many other secret things; and wondering why he, a devotee, was not taught the thousand most secret names whose existence he discovered by the power of his penance (*tapas*), he thus questioned his *guru*.

CHAPTER I

LALITĀ-SAHASRANĀMAN

AGASTYA said:

1. O horse-faced one, of great wisdom, well versed in all the Śāstras, you have related (to me) the most wonderful history of Devī Lalitā.

Agastya derives his name from *aga*, a mountain, and *stya*, to fix. The story is related at length in the *Kāśikhaṇḍa* (Book I, chap. 5) to which we refer the reader. *Horse-faced one*: Hayagrīva. The story is found in *Devī-bhāgavata* (1-5). Once, being extremely tired with keeping awake in order to protect the sacrifices, etc. Lord Viṣṇu fell fast asleep, resting his head on his bow. Brahmā, Rudra and others, wishing to awaken him for some particular purpose, induced the white ants (*vamris*) to bite through the bow-string, promising them in return a portion of the sacrifice. It was done, and the tremendous bow, being released, took off the head (of Viṣṇu). They searched in sorrow for the head but in vain, and in the end Tripurasundarī being worshipped directed them to join the head of a horse to the body and disappeared. That was Hayagrīva, Viṣṇu revived, and he, after killing an *asura* of that name, learned all the secret sciences direct from Devī. So Hayagrīva is Viṣṇu himself. This story reminds that Devī has already shown her grace to Hayagrīva.

Lalitā: lit. one who plays. The *Pādmapurāṇa* says: "Having passed beyond the worlds she plays; hence she is called *Lalitā*." Above Śakti and Siva, there exist various

manifestations of Parāśakti and of Sadāśiva; each has its own grades and spheres; but Mahāśakti, which is the same as Paraśiva, crossing all worlds, has her residence in that supreme sphere called Mahā-kailāsa, Aparājita, etc. Her body is formed of pure and concentrated *sattva* without any admixture of *rajas* and *tamas*; whereas the other *śaktis* merely have a preponderance of the *sattva* quality over the other two (*rajas* and *tamas*) and not of pure *sattva*. Hence she is the highest, the prototype of Parabrahman. There are many secret manifestations of this Goddess, but in this work that particular manifestation termed Kāmeśvarī and known as Lalitā is referred to.

Lalitā also indicates that this (deity) is fond of elegant things (*śṛṅgārarasa*).

The most wonderful: because such history was not heard of before, nor was it similar to any.

2. You related to me in detail, first the birth of the Mother, then Her coronation and Her slaying of Bhaṇḍāsura.

Birth: The Śrutis say " Verily this was *asat* (non-being) in the beginning." (*Tai. Up.*, II. 7); " In the beginning, O child, this was *sat* (being) only " (*Ch. Up.*, VI. 11); " There was, at that time, neither *sat* nor *asat*, etc." (*Tai. Br.*, II. 8. 9. 3). From these Śrutis we gather that before manifestation there existed absolute consciousness. But how the first manifestation, the germ of desire (*kāmakalārūpa*) arose in it, can be known from the *guru* alone. Or birth means one of her incarnations from the sacred sacrificial fire.

Coronation: her initiation into the rulership of the whole universe.

3. The Śrīpura (Śrīcakra) has been minutely described to us in all its glory; as also the greatness of the fifteen-syllabled *mantra* (Pañcadaśī).

Śrīpura is described in the *Rudrayāmala*,[1] as existing beyond and above the innumerable world-systems and as surrounded by twenty-five walls, each of many thousand *yojanas* in length. This is one description. Lord Durvāsas, the prince of teachers, has also described it concisely in the *Lalitāstavaratna* [2] as situated at the top of Mount Meru and of equal magnificence. This is another description. The commentator on *Vidyāratna* [3] places it in the middle of the ocean of milk; and this is the third.

Fifteen-syllabled mantra: Pañcadaśī. It is divided into Kādividyā and Hādividyā, and may mean here either of the two.

The addition of the syllable *Śrīṃ* in that *mantra* is supported by a quotation from the Śruti (*Ṛg-veda*, V. 47. 4): "That which contains four *īṃs* (ई), and confers benefit." Some say that this (the word *śrī*) is extremely secret, and should be known by tradition alone. Other great men do not hold it (the four *īṃs*) as authoritative, because it is not found anywhere in the Tantras. But others say that the above-quoted Śruti (*Ṛg-veda*) refers to the sixteen-syllabled *mantra*, as it is said "when the letter *śrī* is added at the end of the *mantra* called Kāmarāja, it consists of sixteen syllables and is called Śrīvidyā." Others again say it means a certain *mantra* discovered by Hayagrīva. *Śrī* means holy, in this case.

4. In the Nyāsakhaṇḍa, the *nyāsas* such as *ṣoḍhā-nyāsa* have been described: the method of *Antaryāga* (inner worship), as also that of *bahiryāga* (external worship).

[1] As voluminous a work as the *Mahābhārata*, and said to contain a *lakṣa* and a quarter of verses (*granthas*) only fragments of this book now exist.

[2] This work has been printed in the Kāvyamālā Series, Bombay, part X; it contains 213 *ślokas*.

[3] This book is not mentioned in any catalogue, and may mean *Pañcadaśī*.

5. And *mahāyāga* (great worship) has been described in the Pūjākhaṇḍa; in the chapter on Puraścaraṇa you have told us the rules of *japa*.

The six principal *nyāsas* are Gaṇeśa, Graha, Nakṣatra, Yoginī, Rāśi, and Pīṭha; these are collectively called *ṣoḍha-nyāsa*, and that itself is of various kinds, namely, Bhūṣaṇa, Mālinī, etc. There are also *cakra-nyāsa* and other *nyāsas*.[1]

Nyāsa means meditating upon a particular *devatā* as placed in a corresponding part of the body.

Antaryāga is meditating on the thread of light proceeding from the Mūlādhāra up to Rājadanta; or the mental worship of the *devatā*.

Bahiryāga consists of the account of the rites and arrangement of the vessels up to *śāntistava* (a hymn on tranquillity).

Mahāyāga: the same (*bahiryāga*) is performed with eight *aṣṭakas*. All this we have dealt with in our book on *Varivasyā-prakāśa* [2] in the Pūjāprakaraṇa.

Puraścaraṇa is a performance of *japa* before (*puras*) beginning to concentrate (*upāsanā*) on the *mantra*, and after the *dīkṣā* (vow). The method of practising it (*japa*) consists of the five states (*avasthās*), the six *śūnyas* (void), the seven *viṣuvas* (absorptions) and the nine *cakras*. We have dealt with it in detail in the first part of the *Varivasyārahasya*.[3]

[1] The six kinds of *nyāsas* are described in the *Yoginīhṛdaya* (III. 14 to 46) The 51 Gaṇeśas, 9 Grahas, 27 Nakṣatras, 7 Yoginīs, 12 Rāśis and 51 Pīṭhas with their respective colours and weapons, etc. should be meditated upon as the presiding deities of certain parts of the body.

[2] This was edited by me some years back.

[3] The five *Avasthās* are (I. 39-42) waking, dreaming, sound sleep, the fourth, and fifth states. The six *śūnyas* are described in verses 1-44. (Vide *Theosophist*, vol. 19, page 371). The seven *viṣuvas* are—I. 46-53—(1) Prāṇa, (2) Mantra, (3) Nāḍikā, (4) Praśānta, (5) Śakti, (6) Kāla, and (7) Tattvaviṣuva. This seems to be a description of one's experience when one identifies oneself with these seven. *Śloka* 53 says it is called *Tattvaviṣuva* because it is the state in which

6 and 7. In the Homakhaṇḍa you have told us the things to be used in the *homa* and the method of performing it; the fundamental identity between Cakrarāja, Vidyā (fifteen-syllabled *mantra*), Śrīdevī, *guru* and pupil, has been imparted to us in the Rahasyakhaṇḍa. In the chapter on prayers (Stotrakhaṇḍa) various sets of prayers have been given.

Cakrarāja includes all the *cakras* beginning from the Bindu, nine in number.[1]

Vidyā: either the fifteen-syllabled or the sixteen-syllabled mantra, i.e. Pañcadaśī or Ṣoḍaśī.

Śrīdevī: the goddess Tripurasundarī.

Identity (*tādātmya*): all of them are Brahman. *Bhagavad-gītā* XVII. 23 says: "*Om*, *Tat* and *Sat* are the three designations of Brahman." Hence all of them[2] are with Brahman. The method of this identification has been dealt with by us in the *Varivasyārahasya* (II).

Various sets: Pañcamī-stavarāja and other prayers.

8. The thousand names of the goddesses Mantriṇī and Daṇḍinī have been told to me, but those of Devī Lalitā, have not been told to me.

Mantriṇī a minister, helps one in ruling a Kingdom, and in the Tantras she is called Rājaśyāmalā.

Daṇḍinī helps one to control (enemies or senses), and in the Tantras she is called Vārāhī.

9. O Hayagrīva, ocean of mercy, on this point doubt has arisen in me: have you forgotten it or knowingly neglected it?

one identifies oneself with the Ātman. Verse 54 says *japa* means the repetition of a *mantra* by the process described above. Vide the *Yoginīhridaya*, III. 182 197.

[1] The names of the nine *cakras* as given in the *Yoginīhridaya* (I. 83-85) are as follows: Trailokya-Mohana, the Sarvāśāparipūraka, Sarva-Saṃkṣobhaṇa, Sarva-saubhāgyadāyaka, Sarvārthasādhaka, Sarvarakṣākara, Sarvarogahara, Sarva-siddhimaya, and Sarvānandamaya (Bindu).

[2] Śrīcakra, Mantra, Devī, *guru* and the student.

10. Or, is it because that I am unworthy to hear the thousand names? Tell me the reason why you have omitted this.

There might be four possible reasons why the thousand names were not imparted. First, the forgetfulness of the teacher. This is not the reason, because, as Hayagrīva is endowed with omniscience, he cannot forget it. Second, the indifference of the teacher; this is not the reason, because in the four relationships, namely those of friend, enemy, servant, and indifferent persons, that of pupil is included under that of servant, and he cannot be regarded with indifference; because if so, the teacher would no longer possess the attribute of compassion. The third reason is the unworthiness of the pupil. This cannot be the reason, for the *guru* himself imparts to the pupil fitness to receive knowledge. For, the Bodhasāra says "The holy *guru* imparts the lotus quality to the flower which is no lotus (i.e. imparts wisdom to the student who otherwise could never obtain it) by declaring the Vedānta doctrines of discrimination and dispassion. Thus, like the *guru*, the sun causes the lotus to bloom. Hence every effort should be made to approach the *guru* who is the sun."

The fourth reason is that the knowledge is secret, as stated in verse 13.

Sūta said:

11. Thus questioned by the holy, Kumbhasaṃbhava, (pot-born one), Hayagrīva greatly delighted, addressed the ascetic Kumbhasaṃbhava thus:

The Bhārata prohibits it: "Not questioned, to no one should it be imparted. Thus [is] the ordinance of the Vedas." Again, the second part of the same sanctions it: "Even if not questioned, one may impart [wisdom] to a student, if he [the *guru*] is not in return repelled." This is

intended for a student who has faith, but is unable to question. For, it is said that if one has no faith, there is a great loss to him. Baudhāyana says, "faithlessness is a great sin, and faith indeed is a great *tapas*. Therefore the gods do not partake of the oblations offered without faith. Whether he performs sacrifices, or gives gifts, that fool never goes to heaven. He whose conduct is doubtful, and who acts according to his own whim and against the scriptures, is called a fool, because he violates all the principles of the Dharmas." The Śruti also says "By faith, the fire is kindled, by faith the oblation is offered, etc." The meaning is even if one questions, who is without faith, to him the knowledge should not be imparted. Why then about the non-questioner? If a student is unable to put questions, but has full faith, in such cases, without expecting questions, the *guru* can impart knowledge. But here Agastya has faith and the power to put questions. Such being the case, "why did he not put me the question?" thought the holy Hayagrīva, the prince of teachers, who was much taken by the services of the student and wanted to instruct him. But fearing the injunction, "not asked, not to be given," he was much pained at the delay of the student in questioning him with devotion. The instruction of the thousand names, was therefore withheld from him till he asked for it.

Ascetic: (*tāpasa*) Agastya has in him that faith which gave him the thirst for knowledge, which comes only after annihilating the sins by the performance of *yāga*, etc.

Kumbhasaṃbhava means one who has long practised *kumbhaka*, the third stage of *prāṇāyāma*, and a means to restrain the fleeting modifications of the mind. Moreover, *recaka* and *pūraka* (expiration and inspiration) may easily be practised by all, but not so the *kumbhaka*.

As Agastya is a worshipper of Devī the *guru* instructs him in this hymn. If one has faith and devotion, but does not worship the Vidyā, according to the Śāstras the *guru* who imparts it to him will meet with the curse of Yoginī.

12. Hayagrīva said:

Oh Agastya, husband of Lopāmudrā, listen with concentrated mind. I shall tell you why I did not instruct you in the thousand names.

Lopāmudrā: the wife of Agastya; she is known as a model wife who devoutly worships the goddess to whom her husband devotes his life. Being the husband of Lopāmudrā is thus a special qualification or attribute of Agastya. Devī herself says in *Triśati*. (I. 15): "His wife Lopāmudrā worships me with devotion; and he too is extremely devoted to me. So you may instruct him."

Lopāmudrā may also be the name of a *mantra* or another name of Tripurasundarī. In this case the Sanskrit word for husband, *pati*, should be taken to mean 'worshipper.'[1]

13. I did not tell you [that] because I thought it was a secret, and for no other [reason]; as you have now asked me with devotion I shall impart that to you.

14. The teacher may impart even a secret to a student who is possessed of devotion; but it shall never be taught by you to one who has no *bhakti* (devotion);

One who has no devotion: to one such, even should he ask for it, it should not be taught; but to the devoted, to the man of *bhakti* even without his asking for it, it may be taught.

15. Never to a rogue, to a wicked man; nor at any time to one who is devoid of faith. But to one who is

[1] There is a discussion in the commentary about the Lopāmudrā-*mantra*, which I have dropped in the translation.

thoroughly devoted to the divine Mother, to one who understands the Royal Science;

The Śruti says [1]: "Science approached Brāhmaṇa and said to him: 'Conceal me, I am your treasure. Do not make me over to one who is envious or crooked-minded, nor to a rogue.' So kept, virtue endures."

Rogue: one who, though conscious that his eyes were opened by the teacher, is yet unwilling to own the fact, and himself takes credit for knowledge so gained, or pretends not to recognize it.

Wicked man: one who tells his teacher that he is convinced (of the truth and value of the teachings), but abuses him afterwards; one whose heart is not pure.

Faith: the belief that what the teacher says is supreme truth. The *Bhakti-tantra* says [*Śāṇḍilya-sūtra*, I. 2]: "The highest devotion to Īśvara [is called] that (*bhakti*) ".

Royal Science: [Vidyārāja]; the Pañcadaśī-mantra. This should be learned from a *guru*.

16 and 17. To a worshipper [*upāsaka*] who is pure, you may impart the thousand names. The Goddess Lalitā has many thousands of ever powerful names [2] in the Tantras; but this set of thousand, O Sage, is the first and the best. Śrīvidyā is the first of all the *mantras*, and in it the Kādi is the first and the best.

Upāsaka: one who performs both the regular and occasional [*nitya* and *naimittika*] rites and in doing so, practises the mental action of realizing the undividedness of Devī in all.

[1] Manu, II. 114; and *Nirukta*, II. 4.

[2] Devī has not only a thousand names but several sets of names each consisting of a thousand. This treatise reveals one particular set of thousand names as the best.

Pure: free from dishonesty and villainy, etc.

Many thousand names: of the many millions of thousands, only ten sets of thousand names are selected; these are indicated by the first letters of each set of one thousand, namely *gam*, *gā*, *śyā*, *la*, *kā*, *bā*, *la*, *rā*, *sa*, *bhā*, (vide ch. III. 70, comm.).

Tantras: There are many thousands of names in the sixty-four Āgamas [1] as also in the Purāṇas.

Mantra: The difference between *Mantra* and *Vidyā* is that the former has reference to male deities and the latter to female ones. To show the identity of Śiva with Śakti, the word *vidyā* is here used along with the word *mantra*. Hence permission is given to meditate thus on Devī. It is said "One may meditate upon Devī, as male or female, or as existence, knowledge, and bliss (*sat*, *cit*, *and ānanda*) without attributes." The Mālāmantra also refers to names in both genders, hence we find in this set of thousand names words of all genders as Guṇanidhi (mas.), Śrīmātā (fem.), Paraṃjyotiḥ (neu.); or the word *mantrāṇām* is used in the plural to show that though composed of three groups (*kūṭas*) it (Pañcadaśī *mantra*) is formed of fifteen letters.

Mantras are of five kinds, namely Piṇḍa, Kartarī, Bīja, Mantra and Mālā. The *Nityātāntra* says "A mono-syllable *mantra* is named Piṇḍa; a two-syllabled one Kartarī; a *mantra* having three to nine syllables is called Bīja; one with ten to twenty-syllables is known as Mantra; and *mantras* with more than twenty-syllables are called Mālās; without any further distinction." Here (in the text) the fifteen-syllabled *mantra* is rightly, called a "Mantra"; hence the use of the word.

Kādi: that which has the syllable Ka at the beginning; or, it may refer to Śakti mentioned in *Tantrarāja* as Kālī. In that work Śiva says to Devī: "The syllable *Ka* is in thy

[1] Vide Lakṣmīdhara's commentary on *Saundaryalaharī*, śloka 31.

form, and that Śakti confers all miraculous powers (*siddhis*)." The Śruti (the *Tripuropaniṣad*, no. 82) says: "The *mantra* of the ancient *vidyā*, the mother of the universe, is composed of the letters indicated by the following words: *kāma*, *yoni*, *kamalā*, *vajrapāṇi*, *guha*, *hasa*, *mātariśvan*, *abhra*, *indra*, *guha*, *sakala* and *māyā*." According to the rule called Sarvavedāntapratyaya,[1] although all the Vidyās arising out of the Vedas are one and the same, still they differ according to the intellectual capacities of the devotees (*upāsakas*).

The Kādi-vidyā is said to be the best [*parā*] because in the other Vidyās all the thirty-seven letters, indicating the thirty-six *tattvas* and the one [Brahman] above them, are not consistent.

These points are dealt with by us in the *Varivasyārahasya* (vide II. 26). It is said in that work: "The pure Vidyā [Kādi] is that whose body is indicated by the vowels, the consonants, the three *bindus*, the three *nādas*, and which is in the form of the thirty-six *tattvas* [2] and the one that transcends them." Moreover the following secret meaning, and many other similar things which must be obtained from a *guru*, are not consistent with the Hādividyā. "Even when one syllable of (Her) *mantra* (which consists of a number of syllables) is well obtained [by a person], he is envied by Ravi, Garuḍa, Indu, Kandarpa, Śaṃkara, Anala and Viṣṇu." (*Sethubandha*, I. 3.) [3]

[1] Vide the *Vedānta-sūtras* of Vyāsa. The Sūtra III. 3. 1 says: "The Vidyās intimated by all the Vedānta texts are identical on account of the non-difference of injunction and so on." Sacred Books of the East, vol. 38, page 184.

[2] The 36 *tattvas*, according to the Śāktas, are Śiva, Śakti, Sadāśiva, Īśvara, Śuddhavidyā, Māyā, Kāla, Kalā, Vidyā, Rāga, Niyati, Puruṣa, Prakṛti, Ahaṃkāra, Buddhi, Manas, 5 Jñāna and 5 Karmendriyas, 5 Tanmātras, and 5 Mahābhūtas.

[3] Comm, (*a*) Ravi [the sun god] envies because he is the only great luminary, the object of meditation, and the stimulator of all actions, etc.

"The eleventh syllable [*ekāra*] of her [*mantra*] which is shaped like a triangle is even now seen as the support and the seed of the universe from the mundane egg to the infinite space." I. 6.[1]

Some say that the Śruti (*Rig-veda*, V. 47. 4) which says "It consists of four *īṃs* (ईं) and confers benefit" is consistent only with the Kādividyā; but the secret meaning is that it (the meaning of the Śruti) applies equally well to the Hādi-vidyā. Again, the *Tripurātāpanī Up.* (no. 80) says: "Now we shall describe the most secret part of that [Vidyā]." Then it proceeds to prove the identity of the Gāyatrī with the Pañcadaśī *mantra*; and states that the word *tat* [the first word of the Gāyatrī] is synonymous with *ka* [the first word of the Pañcadaśī]; and so the identity of the other words is explained. In the *Triśātī* too we find the same respect shown to it [Kādividyā] by Kāmeśvara and his consort. But in *Tantra-rāja*, the third of the three groups (*kūṭas* of this *mantra*) is read first, and in this there is one additional syllable, which is not in the others. This might have been added for the sake of

(*b*) Garuḍa. Who has the power of carrying the weight of all-pervading Viṣṇu, is the remover of poison, and has the quickness of flight, etc.

(*c*) Indu. (Moon) who satisfies all gods, nourishes all plants, and causes pleasure in every one, etc.

(*d*) Kandarpa. (The god of love). Who agitates all minds and can be invisible and is famous for his beauty, etc.

(*e*) Śaṃkara. The lord of all knowledge, who is above the universe and is worshipped by all, etc.

(*f*) Anala. (The god of fire) who is in the digestive organ of all sentient beings, who carries the oblations (to the gods) and is the consumer of everything, etc.

(*g*) Viṣṇu, the protector of the universe, the husband of Lakṣmī and the possessor of *māyā*, etc.

[1] Comm. In the Nāgarī script *ekāra* was written exactly like a triangle by the followers of tradition. *A* (अ) is the supreme Śiva *I* (इ) is Devī, his consort. The union of Śiva and Devī (*ekāra*) is the basis and seed of the manifestation of the universe.

the facility of utterance. This means Hādividyā only. This was promulgated after Kādividyā as the above Up. (no. 80) tells us. The *ślokas* in *Saundaryalaharī* (32 and 33) may be explained as belonging to either Kādi or Hādi.

18. Just as Śrīpura is the best among cities, so is Lalitā among the Śaktis, and the supreme Śiva among the devotees of Śrīvidyā;

Śiva. The highest result of meditation (*upāsanā*) is the identity [non-distinction] with the thing meditated upon. This identity exists always in Paramaśiva. How otherwise can he [Śiva] be the first of *gurus* [*ādinātha*]? For, how is that realization of identity attained by us and others?

The secret of the established doctrine is that the student attains realization of unity with Devī through the *guru* alone, by identifying himself with the *guru* who has attained identity with Devī by the stability of his power of realising that identity.

Supreme Śiva: This excludes Rudra and other gods with qualities.

19 and 20. So among the various thousands, this is the most excellent. Devī Lalitāmbā is not so much pleased with the recitation of any other set of thousand names as with this. Therefore to gain the divine Mother's favour, one should repeat this continually.

Recitation: uttering vocally and mentally.

Continually: it means that this repetition is to be continued daily like the performance of *agnihotra*, compulsorily and obligatarily.

21. With him who worships Mother Lalitā, placing her in the Cakrarāja (Śrī-cakra) offering bilva leaves, lotuses, or *tulasis* reciting the thousand names.

22. With him the ruler on the lion-throne (*siṃhāsana*) at once becomes pleased. When he has worshipped the Cakrarāja, he should recite the fifteen-syllabled *mantra*.

23. And at the end of the *japa* repeat these thousand names. If he is unable to perform the *japa*, *pūjā*, etc., he should read these thousand names.

24. He will thus obtain as much merit as if he performed the worship and the *japa* in detail. In worshipping Her he may repeat other hymns (*stotras*) also; for they confer merit on him.

In detail (*sāṅga*) *: pūjā* consists of the rites beginning with *āvaraṇapūjā* and ending with the worship of the chief deity; the repetition of *mantra* with the *kullukā*, *setu*, and *mahā-setu* (the different kinds of pronunciation of the syllable Om), and *nyāsa*, etc.

Other Hymns: There are many hymns such as *Trailokya-mohana-kavaca*, etc.

25. He should repeat these thousand names as a daily duty; the worship of the Śrī-cakra, the *japa*, and the recitation of the thousand names of Devī.

26. Should be performed strictly by a devotee; the rest is said to be [performed] for [the sake of] prosperity; [1] but the repetition of the thousand names is imperative to a devotee [*bhakta*].

27. I will tell you the reason of it, listen, O Kumbha-saṃbhava. Once Devī Lalitā, intending to do good to her devotees(—)

28. Called the goddesses headed by Vaśinī, the goddess of speech, and others, and addressed them thus. Devī said: O, ye goddesses Vāgdevī, Vaśinī and others mark my words.

[1] Because such performances depend on whether one desires prosperity or not.

Vaśinī and others. The seven goddesses from Kāmeśvarī to Kaulinī.

29. Your splendid power of speech is derived from my grace; you were deputed [by me] to confer the power of speech on my devotees.

There are many other Śaktis [goddesses], Nakulī and others, whose power of speech is also derived from the grace of Devī; but they are deputed to the work of stopping the speech, and other actions of those who quarrel with the devotees of Lalitā. Hence the statement "Vaśinī and others".[1]

30. You know the secret of my *cakra*, and you are wholly devoted to my names; so I command you to compose hymns to me.

The secret of my cakra. There are many prayers like the present one, composed by Vaśinī and others; then, why this one? Because in the other hymns the secret of the *cakra* is not revealed. *Cakra* is the space from the centre [*bindu*] to the outer lines [*Bhūpura*]. This is the [*vāsanā*] body of Devī.

Or, *cakra* means the endless aggregate of the varied powers (*śaktis*) belonging to the states of consciousness (*turīya*). This *turīya* state is the complete idea of 'I,' [*pūrṇāhaṃbhāva*] suddenly arisen like a flash of light, as a modification of one's own consciousness shining in itself [*Saṃvit*], otherwise called *vimarśa* or manifested. The mental meditation upon these powers (*śaktis*) can only be learned from a *guru*. Hence it is called "secret". When one attains the above state he draws everything except himself into himself. The *Śiva-sūtras* [2] (I. 6) says: "When one meditates on the *Śakticakra* the univere is drawn into him; and (II. 6) the *guru* is the means."

[1] *Vāsanā*, the mental form, is said to be the third and supreme body of Devī. Vide the commentary on the 8th name.

[2] The *Śiva-sūtras* with northern commentaries is published in the Kashmir Series of Texts and Studies Vol. 1, Srinagar, 1911.

Wholly devoted. (The commentator here questions:) As there are already many Upaniṣads, namely *Aruṇa*, *Guhyaka*, *Tripurā*, and others which treat of the Śrīcakra, what is the use of composing a new hymn? The answer is, that the names given in this *Sahasranāman* not only contain the ordinary meaning of each name, but they are arranged in such a manner as to include many other meanings, such as those of *cakra*, *mantra*, etc. For this reason Devī entrusted this composition to Vaśinī and others.

31. Compose a prayer adorned with my thousand names, so that, thus praised by the devotees, I may at once become extremely delighted.

Adorned or marked (*aṅkita*). The special name, Lalitā should be used at the end of the book and at the end of the thousand names in order to avoid other names such as Bhavānī, etc. which belong to the consorts of the qualified Rudra and other deities.

HAYAGRĪVA SAID:

32. Thus ordered by the words of the divine Mother, Lalitā, the goddesses composed this excellent prayer of the secret names of Devī.

Secret. Because these thousand names contain the secret of *cakra*, and of *mantra*.

33. Hence it is well known as the thousand secret names (*rahasya-nāma-sāhasra*). Once upon a time, the Mother sitting on her lion-throne—

34. Gave audience to all, O Kumbhasambhava, and to worship her there came crores of Brahmās with Brahmāṇīs (their consorts).

Brahmāṇīs: Brahma+ana; Brahma means Vedas and *ana* to repeat; i.e. the repeater of the four Vedas by his four mouths; and his consort is named Brahmāṇī. The *Svacchanda-śāstra*

says concerning the word: "Brahmāṇī is another Śakti dwelling on the lap of Brahmā," or she gives life (*ana*) to Brahmā. In the *Rudrayāmala* in the Sarvamaṅgalā-dhyāna chapter, it is said that she is attended by crores of Brahmāṇīs with Brahmās.

35. Also there came crores of Nārāyaṇas with Lakṣmīs, crores of Rudras with crores of Gaurīs.

Crores of Nārāyaṇas. There are endless universes (*brahmāṇḍas*) like ours, all co-existing; and each having a Brahmā, Viṣṇu and Rudra, for its creation, preservation, and destruction; all these were assembled at the same time. This shows that Devī is ruler of all the universes (*brahmāṇḍas*).

36. The different Śaktis such as Mantriṇī, and Daṇḍinī, who came to do her reverence, were innumerable.

The different Śaktis. The *Rudrayāmala* and other books mention, "Parā-śakti, Ādi-śakti, Icchā, Jñāna, Kriyā, Balā, Bālā, Annapūrṇā, Bagalā, Tārā, Vāgvādinī, Parā, Gāyatrī, Sāvitrī, Siddhalakṣmī, Svayaṃvarā, Nakulī, Turagārūḍhā, Kurukullā, Reṇukā, Sampatkarī, Sāmrājyalakṣmī, Padmāvatī, Śivā, Durgā, Bhadrākṛti, Kālī, Kālarātrī, Subhadrikā, Chinnamastā, Bhadrakālī, Kālakhaṇḍī and Sarasvatī and many others."

Innumerable. Because there are many *śaktis* included under each name of a Śakti.

37. There were also a multitude of Devas, a multitude of men, and a multitude of Siddhas; and Devī Lalitā allowed herself to be seen by them all.

A multitude of Devas (*dīvyaugha*) the holy Brahmarṣis, Viśvāmitra, etc. The Siddhas are Sanaka, Nārada and other Yogins. The *Rudrayāmala* says, "Devī was attended by many crores of rulers of quarters, by many crores of Moons, Suns and Vasus, by many crores of Yogins such as Sanaka,

and by many Saptarṣis[1] and by many Nāradas."[2] Or, the word *ogha* (multitude) of Devas, men, and Siddhas, may mean the different assemblies of *gurus*. For there are seven *gurus* of *gurus* (*parama-gurus*) headed by Paraprakāśānandanātha, eight *parāpara-gurus* headed by Gaganānandanātha, and four *apara-gurus* headed by Bhogānandanātha. These three assemblies of *gurus* are indicated by the words "Devas, men, and Siddhas" respectively. The above explanation follows the view of the followers of Kāmarāja, but according to the school of Lopāmudrā, and according to the divisions of Vidyās as described in the *Jñānārṇava*, etc. there are many groups of *gurus* headed respectively by Miśrānandanātha and others. The gradations among the *gurus* can only be learned through the instructions of a *guru*.

By them all: (*sarva*). *Sarva* is the 8th numeral from the *parārdha* (which is the 18th numeral).[3]

38. When these had worshipped her, they took their respective seats; then, directed by the glance of Śrī-Devī Lalitā.

Respective seats: The *Viśvakarma-śāstra* says, "On the right of the king should sit his sons; on the left his eight ministers," and so on.

39. Vaśinī and others, rising (from their seats), with folded hands, praised the Mother Lalitā, singing the thousand names composed by themselves.

40. The great ruler Lalitā, became glad on hearing this hymn (*stava*); and all those that were assembled there were amazed.

[1] The seven stars are supposed to be the seven great *ṛṣis*, namely Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasiṣṭha.

[2] There is a discussion about the names of numerals of *one*, *ten*, etc. which is dropped in the translation.

[3] The numerals are 1, 10, 100, etc. and I have dropped the translation of the numerals which are mentioned in *Vāyu Pr.*, *Rāmāyaṇa* and *Yajur-veda*.

Amazed. In other lists of thousand names, e.g. *Viṣṇu-sahasranāman* (the book containing the thousand names of Viṣṇu) and others, we find the use of many meaningless particles such as *eva*, *ca*, etc. In some places many names are repeated two, three or four times. Though the venerable commentators of these names have given different meanings to these repeated names, still the fault of repetition is plain enough. But this set of thousand has no such faults. Each name contains the secret of the *cakras*, of the *mantras* and has many secret meanings besides the ordinary one. Though these secret meanings can only be learned from a teacher, yet we shall give some of them in order to gladden the hearts of the wise.

41. Then Lalitā addressed the assembly of the gods and said: The goddesses of speech composed this incomparable hymn at my command.

42. It is adorned [marked] with many of my divine names, which are pleasing to me. Therefore recite always this prayer and thus increase my gladness.

43. Declare these thousand names to my devotees. These thousand names of mine, if a devotee recites even once.

Devotee, one who has been initiated into Śrīvidyā.

44. He should be known as most dear to me, and I grant him all that he desires. Having worshipped me in the Śrīcakra, and having recited the Pañcadaśākṣarī.

45. One should repeat these thousand names to please me. Whether he worships me (in Śrīcakra), or not, whether he performs the *japa*, (of Pañcadaśī) or not.

46. If he only always recites these thousand names to please me, without doubt he will obtain all his desires by my grace.

47. Therefore always recite these my thousand names with reverence. Hayagrīva said: Thus the Ruler Lalitā, commands the Devas and their followers.

Commands: the present tense is used to show that the wish (*icchā*) of Devī, which is also termed *śāsana* (ordinance) and *ājñā* (command) is eternal.

48. From that time, at her command, Brahmā, Viṣṇu, Maheśvara and the Śaktis, namely Mantriṇī and others.

49. Ever recite with devotion these thousand names to gain the grace of Lalitā. Therefore, O Sage, the devotees must indeed recite this.

50. O Lord of Sages, I have already told you why this recitation is necessary; listen, then, with devotion, while I repeat the thousand names.

Thus ends the first and introductory chapter of the *Lalitā-sahasranāman* in the Uttara-khaṇḍa of the *Brahmāṇḍa-purāṇa* in the dialogue between Hayagrīva and Agastya.

The Nyāsa

In this *mālā-mantra* of the thousand names of Lalitā, one should bow down to the *ṛṣis*, to Vaśinī and the other goddesses of speech (and meditate upon them) in the head, to the Anuṣṭubh metre in the mouth; to the Devatā, the great Tripurasundarī in the heart; to Bīja . . . in the navel; to Śakti in the *ādhāra*; to Kīlaka in the feet. The object of *japa* is to attain the four objects of human desires (*puruṣārthas*). *Nyāsa*: For it is said " The *ṛṣi* should be meditated upon as in the head because he is the *guru* (the Seer of the *mantra*); the Devatā as in the heart, because the deity is to be meditated upon in the heart alone; as the metre consists of letters it should be meditated upon as in the tongue. In this way the deities should be meditated upon in their proper places.

by those well versed in the Mantraśāstra." The proper places at which the *ṛṣis* should be meditated upon are mentioned in the *Prapañcasāra* (of Śrī Śaṃkarācārya). The *nyāsa* varies with the Śaivas, Śāktas, and others. These are described in the *Padārthādarśa*.[1] As we have already explained these in connection with *japa* in our other work, *Varivasyārahasya* (II. 107), we omit the details here.

Dhyāna-śloka [2]

One should meditate upon the supreme Mother, as reddish like the Sindūra powder, three-eyed, with the moon as her crest jewel shining above her crown of gems, with a smiling countenance and large breasts. In her two hands she bears a red lotus flower, and a gem-bedecked vessel above which bees hum. She is of a pleasant countenance and her red feet rest on a vase decked with precious stones.

Thus ends the first Kalā called Tāpinī,[3] in the commentary named *Saubhāgyabhāskara* composed by Bhāsurānanda, as explained by the verses of the introductory chapter, and by four verses of *Paribhāṣās* (of his *guru*) already referred to.

The Commentator's Introduction to the Second Chapter

Now (the author) of the forty Paribhāṣā verses proceeds to explain that 32 letters were selected to begin the names (of this *Sahasranāman*) from the 51 alphabets.

[1] The commentary on the *Śāradātilaka* by Rāghava-Bhaṭṭa.

[2] The verse describing the goddess in the form in which she should be meditated upon. This is recited after the *nyāsa* and before commencing the *mantra*.

[3] The book is divided into twelve chapters according to the divisions of the twelve Kalās. In the thousand names, every hundred is grouped into a Kalā, and the introductory chapter and the Phalaśruti chapter at the end are added, thus making twelve Kalās.

V. "Amongst the [16] vowels 1-5 were taken, (i.e. अ, आ, इ, ई and उ) the next 5 (i.e. ऊ, ऋ, ॠ, ऌ, ॡ) the 12th [ऐ] the 14th [औ] and the 16th [अ:], घ and ङ in *ka* group, झ and ञ in the *ca* group, 1, 2, 4 and 5 in the *ṭa* group, थ and फ in *ta* and *pa* groups, respectively and ळ in the last *ya* group are left out."

Thus amongst 51 letters of the alphabet 32 are selected and 19 are rejected.[1] Hence the *Sūta-saṃhitā* says (IV. 47):

"I adore her, the Supreme of the Supremest, who has divided herself into 32 letters."

VI. We will give out the names beginning with this selected 32 letters in order. The names beginning with अ are 40; with आ 10; with इ 3; with ई 2; with उ 5; with ए 1; with ओ 2; with अं 4; with क 81; with ख 1; with ग 24: with च 29.

VII. With छ 1; with ज 19; with ड 2; with त 46; with द 37; with ध 14; with न 75; with प 81; with ब 24; with भ 37; with म 112; with य 13; with र 38; with ल 14; with व 79; with श 59; with ष 5; with स 122; with ह 11; and with क्ष 9.

VIII. Thus the thousand names were explained for the benefit of the aspirants, on the basis of the innumerable qualities and actions and the real and apparent manifestations of the omnipresent Devī.

Benefit: those who want to propitiate the presiding deities of the 51 letters from अ to क्ष from अमृताकर्षणी to क्षमावती respectively, and also those who want to become free from sins by

[1] The science showing the potency and virtues of the letters says that the selected 32 letters for the beginning of this *Sahasranāman* are good and the rejected 19 letters are bad. This indicates according to Nṛsiṃha, the author of the *Paribhāṣās*, that the compiler of this hymn had great responsibility in selecting auspicious letters for the beginning of the 1,000 names of this collection.

a mere knowledge of the names of the letters with their respective deities.

Actions, etc.: Brahman is of two kinds, "with parts" [*sakala*] and "without parts" [*niṣkala*]. The Śruti (*Muṇ. Up.*, 1. 4) says: "Two kinds of Brahman are to be known, the Supreme [*para*] and the ordinary (*apara*)." This is repeated in the Smṛtis also. "With parts" is the ordinary [*apara*] aspect [of Brahman]. It is of two kinds, one being the ruler of the universe, and the other the universe itself; it is said "for He is the ruler of the universe and the universe itself." Again, in another place, it is said "Śiva is the doer, Śiva is the enjoyer, Śiva is all this universe. Devī is the giver, and the enjoyer, and Devī is all this universe." "He is the cause of the creation and destruction of the universe and he is the universe itself." The Śruti also (*Tai. Up.*, II. 6), "He desired 'may I be many'." The word "desired" indicates the instrumental cause (*nimittakāraṇa*) or Brahman, and "may I be" indicates the material cause (*pariṇāmakāraṇa*) This view is supported by Vyāsa in his *Vedānta-sūtra* (I. 4. 23): "Brahman is the material cause also, this view not being in conflict with the promissory statements and the illustrative instances."[1] Brahman as the universe is of two kinds: mobile and immobile. These two are again divided into (1) Hiraṇya-garbha and others [divine beings], (2) men and others [animals]. The ruler of the universe is also manifold on account of his functions of creation, preservation, destruction, disappearance, and beneficence, as Brahmā, Viṣṇu, Rudra, etc.; and the forms of these are endless, as each one of them, desiring to bless his devotees, assumes many other forms.

[1] Sacred Books of the East, vol. 34, page 283.

according to the conception;[1] [*vāsanā*] of his devotees, and according to the actions [to be performed]. Thus the forms are endless. The *Suprabheda* says: "By his *māyā* He takes many forms for the sake of meditation and worship by ascetics, *munis*, *jñānins*, and Yogins." The *Kālikā Pr.* also says: "The one only Māyā [Devī] assumes manifold forms such as Kamalā, Sarasvatī corresponding to the different functions of beings; she is Sāvitrī and Sandhyā." *Br. Nāradīya Pr.*, also says, referring to Śakti, the cause of the universe: "Some say she is Umā, others call her Lakṣmī; and others again say that she is Bhāratī, Girijā, Ambikā, Durgā, Bhadrakālī, Caṇḍī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Brāhmī, Vidyā, Avidyā, Māyā, Prakṛti and Parā. Thus say the great *ṛṣis*." Again the Śruti *Brahmabindu Up.*, 12 says, "She is seen as one, and as many, like the moon in [different sheets of] water." *Devī Pr.*, says: "O wise one, this is the established doctrine concerning Devī; she is the Vedas, the sacrifices, the heaven and all this universe; the universe, immovable as well as movable, is pervaded by Devī. She is all that is sacrificed to and worshipped by the Devas; and She is all that is food and drink; manifold in form and name, Devī is everywhere—in trees, in the earth, in the air, in the ether, in water, and in fire."

Brahman without parts [*niṣkala*] is one only. All this is well explained to Himavat by Devī in the *Kūrma Pr.* "If you are unable to meditate upon my eternal and supreme form, fix your attention on my qualified form [*sakalarūpa*], and this, is infinitely changeable with time and circumstance, can be grasped by the mind. Whatever form of mine your mind is capable of grasping, meditate upon that. O father,

[1] Conception or mental form [*vāsanā*]. The deity appears in a form corresponding to the conception of the worshipper.

identify yourself with that, worship it. But my *niṣkala* form, bare consciousness, pure and calm, freed from all attributes, one only, eternal and supreme; that supreme abode can only be attained through knowledge [*jñāna*] and with great difficulty." This being so, you will find that different names are applied directly without contradiction to the qualified Brahman, because it contains all the qualities attributed to it. With reference to the unqualified Brahman [*nirguṇa*], all epithets [*śabdas*] are applied indirectly, as there exists the relation of similarity [*tādātmya*] between the qualified and unqualified Brahman. In the unconditioned Brahman though the relationship is of an illusory nature there exists that quality in Brahman which makes a relationship like that of the pot with its past and future. Hence, in the *Triśatī* (names 72 and 73) it is said, "Epithets are applied directly and indirectly to Devī [in her *saguṇa* and *nirguṇa* aspects]." Hence the epithets applied to Devī are endless; so Hayagrīva (III. 70) says: "O Kumbhasaṃbhava, crores of thousands of names are applied to Devī." In the *Saura-Saṃhitā* (of *Skānda Pr.*) Sūrya says to Yājñavalkya referring to Māyā: "It is impossible, O Sage, for me to enumerate the countless names of Devī in a hundred crores of Kalpas." The *Devī-bhāgavata Pr.*, also says, "What can I say? Devī has countless names, which have been composed by Brahmā and other Devatās according to her different qualities and doings." What more do we want? Brahman itself is *śabda* (sound). Hence some names are here used, to correspond with the different states of human beings (*jīvas*), such as, "she is the *jīva* in the waking [1] state" (Viśvarūpā, no. 256); and Taijasa (no. 259), (i.e. Devī is the *jīva* of the dreaming state). Some names signify the attributes of *jīva*, such as Mālinī (wearing garlands, no. 455). Some

[1] The meaning is that Devī manifests herself as Viśva, etc.

signify immovable things such as Mahī (earth, no. 718); some are attributes of the qualified Brahman, such as Mukundā (one of the aspects of Viṣṇu, no. 838). Some indicate the different aspects of Devī, such as Ramā, etc., (no. 313). Some denote the actions performed by her in various incarnations, (*avatāras* such as fighting with Bhaṇḍāsura, etc., nos. 65 to 82). Some denote the unconditioned Brahman, such as Paraṃjyotis (supreme light, no. 806). In this way many other meanings of the names are to be made out.

Here an objector might say: this particular collection consisting of a thousand names is useless, for all words (*śabdas*) in one way or another denote Brahman. The answer is, amongst all other names by which, the great men of old and the virtuous—the devotees of Devī—praised Her and attained their ends and fulfilled their desired objects, these names, Devī declared to be endowed with power, and capable of conferring boons; and they [devotees] themselves blessed them [names]; such names alone are collected and arranged into a thousand. Though the same is common to all collections of thousands, yet this one is superior to the rest and has been accepted by many great men, because by it is quickly obtained the reward which cannot be gained by the use of other collections of thousand names, and for many other reasons. This (superiority, etc.) we have already indicated (*vide* the comm. under verse 30 *supra*) and shall deal with it again. The *Viṣṇu-dharmottara* says, "Hear, O first of the twice-born, the multitude of the names of the one all-pervading Brahman is the means of helping men. According to the objects in view the powers are different. By repeating such [names] the corresponding results are to be obtained. Whatever power belongs to a name, in that sphere alone is it effective, whether for good or evil." From this it follows:

That he who desires food should repeat the name "Annadā" (giver of food, no. 669); he who desires wealth, the name "Vasudā" (the giver of wealth, no. 670); he who is afraid, "Bhayāpahā" (the remover of fears, no. 121) and he who is imprisoned, "Bandhamocanī" (the liberator from bondage, no. 546), etc.

The *Vāyu Pr.* thus gives the common effect of all names: "One should repeat Devī's names in the forest, in water, on dry land, in places where fear arises from tigers, wild animals, or thieves, and in all diseases. That the name Devī should be continually repeated when walking, sleeping, standing and eating; thus doing, he liberates himself from bondage." The *Vāmakeśvara-tantra*[1] says, "If one aspirant thinks in his mind one single name of hers, in that moment he knows the *cakra* of the mother, O beloved one." This indicates that mere mental repetition of her names confers on one the boons even up to the knowledge of her *cakra*. The *Kāśīkhaṇḍa* says that by repeating a particular name one obtains the corresponding result. "He who drinks the nectar of the name of Umā while in this mortal life, O Kumbhasaṃbhava, will never again suck milk from the breast of his mother. Citragupta, the god of death, O Brāhmaṇa, never takes note of him who repeats day and night the two syllabled *mantra*, Umā, though he may have committed sins, etc."

Here an objector might say: In the Phala[2] chapter of a work it is invariably said that one will obtain whatever he desires by reading the book in question. Then, what is the use of saying that one will be relieved if he repeats a certain

[1] This is one of the Devī Āgamas, and there are four or five commentaries upon it. The MSS. of the text and commentaries are to be found in some of the public libraries.

[2] The concluding chapter which states the result or reward (*phala*) to be obtained.

name, namely, "O remover of all diseases"? Nor can we take the above as an *arthavāda* (praise), for though we have this in the Vedas, we have it not in the Purāṇas, for the *Br. Nāradīya Pr.* says, "they who attribute *arthavāda* to Purāṇas, the worst among the twice-born, their virtues also will have the same effect. He who attributes *arthavāda* to the Purāṇas, which are the means of ridding himself of all actions, he, the vilest of creatures, goes to hell."

The answer is that though each name produces a result corresponding to its specific power, yet it may also produce a general result.[1] For the *Tantravārttika* says that when a general rule is not clear the special one is followed; but the special rule is not to be included under any others. Here too we find the same. For, Devī says (*supra* 1, 46), "One should always repeat these thousand names to please me, and by my grace one will undoubtedly obtain all his desires." (This is the general result). Again *Kālikā Pr.* says: "O, mother of the universe, those who praise you by the words: *ambikā*, *jaganmayī* and *māyā*, will obtain all." In the *Viṣṇu Pr.*, Viṣṇu says to Devī, "Those who prostrating their bodies praise you by the words: *māyā*, *durgā*, *vedagarbhā*, *ambā*, *bhadrā*, *bhadrakālī*, *kṣemyā*, *kṣemaṃkarī*, in the mornings and evenings will obtain all desired objects by my grace." The same is echoed in *Yājñavalkya Smṛ.*: "One should approach Ambikā, the mother of Vināyaka, offering water with grass, and Sarṣapa flowers, and pray to her "Give me beauty, give me fame, give me prosperity, give me children, give me wealth, and give me all the desired objects." *The Devī-bhā. Pr.*: "There is nothing which cannot be obtained either on earth or heaven when Devī is pleased. They are poor, they are very unfortunate, they are much afflicted with many diseases,

[1] Some discussion is omitted here.

in whose mind there is no faith in the worship of Ambā." *Harivaṃśa* also says: "Brahmā, Viṣṇu, Rudra, Moon, Sun, Fire, Air, Aśvins, Vasus, Viśvedevas, Mahendra, Parjanya, Dhātṛ, Earth, ten quarters, cattle, stars, planets, rivers, lakes, ocean, many Vidyādharas, serpents, Nāgas, eagles, groups of Gandharvas, Apsaras, are very pleased where the name of Devī is recited." [1]

Thus, according to the scriptures any of the names of Devī may be repeated, yet if any one desires a particular object to be fulfilled, he must invoke the goddess by the corresponding name. The Śruti (*Bṛ. Up.* IV. 4. 24) also says: "He who knows that Brahman receives food from all sides and is the giver of wealth to all, will attain food and wealth."

In conclusion, if any worshipper invokes Devī by any particular name such as "Annadā," etc. he will soon obtain the corresponding result. Hence the *Sūta-saṃhitā* (IV. 33. 29, 30) says: "All names are attributed by his own *māyā* (to Brahman) who is himself the eternal bliss; yet, some names, such as "Śiva" apply specially (to Brahman) by the wish of Śiva himself. O sages, by repeating the special names one becomes truly the supreme Lord himself; and before one's lotus-like face Sadāśiva dances with his consort."

IX. Victory to the first of all *mantras*, which is possessed of qualities, new-footed, fifteen-syllabled, which has a body of three and a half, which is bliss, of ravishing beauty, and which is identified with Śiva!

Now explaining each name according to the rules laid down in the twenty-four *sūtras* of Chalākṣara, the author first bows down to his *guru*.

The first of all mantras. The *guru*, the king, is the root cause of all *mantras*; for it is said, "The root of salvation is

[1] A few lines are omitted here.

knowledge; the cause of this is the Lord Śiva; He is attained through the five-syllabled *mantra* [Pañcākṣarī [1]] and the speech of the *guru* is the root of the *mantra*."

Possessed of qualities (*guṇī*). Though in reality the *guru* is without qualities yet for the sake of the transmission of knowledge (*vidyā*) he takes many bodies.

New-footed. The two feet of the *guru* of two different colours, red and white.[2] It is said, "I prostrate myself at the feet of the *guru* which are beyond the senses and the mind, which are red and white in colour, and which are the unimaginable light of Tripurā herself."

Or, according to the lexicons, *caraṇa* (foot) means "purity, wheel, the gate of heaven, and the disc of Viṣṇu." There are nine wheels (*cakras*) from Trailokyamohana to Sarvānandamaya (see the footnote on the verses 7 and 8 *supra*) and these are not different from the *guru*.[3]

Fifteen-syllabled. Pañcadaśī *mantra*.

Three and a half. This is Kuṇḍalinī, which is the form of all Devatās and is the body of the *guru*.

Another explanation of the above verse is as follows: *The first of all mantras*. This is the Praṇava. *Mātṛkākośa* says,[4] "The Praṇava is circular in form, all-pervading, [*tāra*] eternal, and is the first of all mantras." *Kālikā Pr.* says, "It [any other mantra] is useless unless preceded and ended by the Praṇava." *Sākaṭāyana* (*Smṛ.*) also says. "Gifts, sacrifices, penance, recitation of the Vedas, *japa*, meditation, the rites performed at the twilights (*sandhyā*), restraint of

[1] *Oṃ namaḥ śivāya.*

[2] Red colour signifies Devī and the white Śiva. The two colours in the feet signify the identification of these two.

[3] Some lines are omitted.

[4] Explains the letters of the alphabet in Cabālistic diagrams—*vide* Rajendra Lal Mitra's MSS. no. 425.

breath (*prāṇāyāma*), *homa*, recitation of *mantras* to Devas and to the manes, and the beginning of Vedas, etc.—all these should be preceded by Om." *Kātyāyana* (*Smṛ.*) also says: "At the beginning and at the end of the recitation of the Vedas, also during *homas*, sacrifices, and other propitiatory rites, in short, in every religious act the Praṇava should be used." *Dālbhyapariśiṣṭa* says: "*Brahmayajña*, japa, homa, sacrifices to Devas, *ṛṣis*, and manes are fruitless if performed without the Praṇava." Hence Śruti says: "All speech is hidden in the Praṇava." *All speech*: all mantras.

It may be asked, if the thousand names are mantras, then the addition of Praṇava is right; but are the names *mantras*? The *Triśatī* (I. 27) says, "O Kumbhasaṃbhava, you must not regard these as simple ordinary names; but every name is a *mantra* also." In another place it is said: "To obtain good fortune the thousand names should be recited as *mantra*." Hence the Praṇava is necessary at the beginning and at the end.

The tone (*svara*) of Praṇava differs according to the caste of the *upāsaka*. The *Kālikā Pr.* says: "The Udātta tone belongs to the Brāhmaṇas; the Anudātta to Kṣatriyas; Pracita or the mental repetition to Vaiśyas; the Praṇava with the fourteenth *svara* called Aukāra added with Anusvāra (the sound of *m*) and Nāda belongs to Śūdras;[1] they can use the Praṇava in one or two places i.e. at the beginning or at the end, or at both places). But the twice-born ones should always use the Praṇava at both the places. In the *Atharvabrāhmaṇa* the difference in the tones is made to depend on the difference in the Vedas; but since the rules of the tones

[1] This clearly shows that even the Śūdras are not barred from the use of the sacred syllable as is asserted by so many.

(*svara*) are for Vedic purpose only, we shall not deal with them here.[1]

Now the meaning of the names is set forth. Being of the nature of attributes, these names which are masculine, feminine, and neuter, qualify that Brahman alone, which is pure consciousness. For in reality there is no gender in Brahman; and the genders follow the words only. Hence *Viṣṇu Bhāgavata Pr.*, says: "Brahman is neither woman nor eunuch, nor man, nor any other being." Kālidāsa also says: "O Mother, who art pure consciousness, thou art neither man, nor woman, nor eunuch, nor is any gender to be attributed to [the name of] thy husband." Hence in meditating on Devī, any desired form may be chosen. Thus, it is said: "One may meditate upon Devī in the form of a man, or of a woman, or as existence-consciousness-bliss (*sat-cit-ānanda*) without attributes." Hence the Praṇava is always to be used at the beginning to show the community of the three genders (as apllied to Brahman).

This (Praṇava) exclusively denotes Brahman. The *Bhagavad-gītā* (XVII. 23) says: "Om, Tat and Sat—these have been declared to be the threefold designations of Brahman." Or, this syllable Om may mean the five gods, Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva, corresponding respectively to its parts A-U-M, Nāda, and Bindu. The *Bṛ. Nāradīya Pr.* says: "*A* means Brahmā, *U*, Viṣṇu, *M*, Rudra, and the half syllable [*ardhamātrā*] the Supreme; thus it is said, Praṇava is the speech and Brahman is the thing spoken of. This relation between the two [Brahman and Praṇava] is merely figurative." Because, they are one and

[1] After explaining the verse as in the *guru* and Praṇava, the commentator again explains the above verse as an index of the names. I have omitted the translation.

the same. Puṣpadanta [1] also says: "The syllable Om comprehends thee, O refuge of all, both in thy individual and collective aspects." In the *Sūta-saṃhitā* (IV. 17-22) many meanings have been given to it. "When a thing is known, instead of saying 'I know' they say Om, when a thing is not known, instead of saying 'I do not know,' they say Om; when a thing is doubtful, instead of saying 'it is doubtful' they say Om. Thus instead of using the words for ether [*ākāśa*] and other objects, they say Om. Hence the Praṇava has various meanings, namely *ākāśa*, etc. like the words for pot, jar, etc.; and it is said that the Praṇava is equal to Brahman as it illuminates everything. That twice-born one who repeats this all-embracing *mantra* [Om] soon obtains the fruit to be gained by reciting all other *mantras*." *Bṛhatparāśara-smṛ*. also says, "Praṇava is the great reality (*tattva*); it is the three Vedas; the three qualities (*guṇas*), the three Devatās, the three dwellings, the three modes of consciousness, the three stages, the three divisions, the three times, and the three genders. Thus say the holy men, all this [universe] is pervaded by the threefold Praṇava." Again it is said: "Agni, Soma and Sūrya [fire, the moon and the sun] are the three dwellings; the inner consciousness ,the outer consciousness and concentrated consciousness are the three *prajñās* [consciousness]; heart, throat, and palate are the three stages (*sthānas*); *A*, *U*, *M*, are the three divisions (*mātrās*). At the beginning of every act, the three-divisioned Praṇava must be pronounced. It is contained in every word and by it all is pervaded; without it no word can be uttered." The *Gopatha-brāhmaṇa* [2] says: "Now we shall enquire about Oṃkāra.

[1] I believe his famous work *Mahimnastava* is meant here; and there are nearly twenty commentaries written on the above hymn by different authors.

[2] There is a beautiful description of the syllable Om in the first book of the above Brāhmaṇa.

What is its root? What is its noun-basis [*prātipadika*]? By what name is it denoted? What is its gender? what is its case? and what is its *svara* [tone]? " These and many other points have been dealt with in the first chapter of that Brāhmaṇa. In the Praṇava chapter of the *Prapañcasāra* by the commentator Padmapādācārya,[1] in the *Praṇavārthadīpikā*, and in similar books, the Praṇava has been elaborately described and we refer our readers to those books.

[1] The MSS. are in the Baroda Library found by me between 1916-22 with 13,000 and odd MSS.

CHAPTER II

THE THOUSAND NAMES

(1) THE holy Mother (*Śrīmātā*).

The mother is usually called upon in times of sorrow; but our natural mothers are not able to remove the three kinds of pains (*tāpatraya*). Great men have said: " Since I have had many thousands of births, I have had many mothers; many also have been my fathers; I know not how many I am yet to have in the future; and their number is beyond calculation. O Treasure-house of compassion! save me, who am overpowered with fear and have no other refuge, from the vast and disastrous ocean of *saṃsāra*." The greatest world-mother is the only one who is capable of removing the endless misery (of existence). We should praise her as *the mother* so that she may be induced to show mercy to us.

Or, *Śrīmātā: Śrī* Lakṣmī or Sarasvatī, and *mātā*, the mother, i.e. the mother of Lakṣmī or Sarasvatī, the *Vyāḍikośa* says: " *Śrī* means Lakṣmī, Sarasvatī, nurse or earth (*dhātrī*), *varga* (group or family), prosperity, success, beauty, means of subsistence, the decoration of ornaments, wisdom and the first day of the fortnights." Hence, *Śrīmātā* does not mean here the wife of Rudra, the equal of Sarasvatī and Lakṣmī, but, the creator of the three, the spouse of Paramaśiva, the Great Queen (*parā bhaṭṭārikā*). Hence in order to attain Mokṣa she should be praised.

Or, *mā* to measure, that which measures *Śrī*, i.e. Lakṣmī, that which limits being necessarily superior to the thing

limited; thus the meaning is that She is the limitless *Śrī*, i.e. Salvation.

Or, *Śrī*, as said in the Śrutis, " which is the ambrosia to great men " means Vedas; She who taught Brahmā the three Vedas little (*ma*); the Śruti (*Śve. Up.*, VI. 18) says: " He who made Brahmā in the beginning and taught the Vedas to him ".[1]

Or, She is the first manifestation in the form of Vyāsa (*ma*, the classifier of the Vedas).

Or, *Śrī*, poison; *ma*, to fix—(referring to the poison fixed in Śiva's throat). In these two last cases the name *Śrīmātā* is masculine, Śiva and Śakti being one and the same; or it (*Śrīmātā*) is feminine qualifying (*viśeṣaṇa*) one of Devī's aspects *prakāśa* or *vimarśa* (primary or secondary) which are understood in that name.

Or, the names of great men and things should have the honorific word *śrī* prefixed to them. Hence we find the words, *śrīcakra*, *śrīśaila*, *śrīvidyā*, *śrīphala*, etc. In this case *mātā* means progenitor of all. This meaning is supported by the Śruti (*Tai. Up.*, III. 2): " That from which these beings are born." As we do not find the word *śrī* prefixed to the names *Īśvara*, *Īśāna*, etc. meaning Paraśiva, so also the word *mātā* means Tripurasundarī.

Or, when the six letters, *ha*, *sa*, *ra*, *ka*, *la*, *ḍa*, of the *mantrā* called " Bālā " are combined with three vowels at the end, the result is the *mantra* forming the three groups (*kūṭas*) called " Mātā." This explanation is supported by great men who in their commentaries on the Śloka (*Laghu-stuti*, verse 18) beginning with " *māyā*, Kuṇḍalinī, etc." in which the word *mātā* occurs explained it in this way.[2]

[1] If the other reading *tasmāt*, is adopted then the meaning would be " promulgated the Vedas through him ".

[2] Bhaṭṭa-Nārāyaṇa.—*Śrī*, universe, and *Mātā*, creator; or *Śrī*, *aiśvarya*, and *mātā*, knower or witness.

2. The great Queen (*Śrī Mahārājñī*).

The controller of the created universe. The Śruti (*Tai. Up.*, III. 2) says "That by which when created they live."

The three letters of Śrīvidyā are hidden here; one of them is called *ṣoḍaśīkalā* (the sixteenth and last part). For it is said, "That *kalā* (sixteenth) should be imparted to a faithful student, devoted to his *guru*." This has not been learned by many modern students from the *guru*; but it has been revealed by Lolla in his commentary on the *Saundaryalaharī* (v. 32) where he has made it plain that it is the first among the *mantras* of *Caturlakṣmī*. The other two (letters) are called *Prakāśa* and *Vimarśa* (primary and secondary). For the *Saṃketapaddhati* says, "*A* is the first of all letters, *Prakāśa*, and the supreme Śiva; *ha* is the last and stands for kalā (Devī, and it is said to be *vimarśa*." These two are very secret, and their nature is described in the *Yoginīhṛdaya* (II. 21) rather in a veiled manner. "To Her the *viyat* and *kalā* (i.e. *a* and *ha*) and the other (*śabda*) forms which are in the second *bindu* and at the end of *visarga*, respectively, which are supreme, crossed (i.e. tended towards manifestation).[1]" We have ourselves dealt with the subject in full in the *Varivasyārahasya*.

Again the part of the word *rājñī* (Queen) contains the *mantra* called *Māyārājñī*.

3. The ruler on the lion-throne [2] (Śrīmat *Siṃhāsaneśvarī*).

The throne occupied by kings is called *siṃhāsana*, i.e. the best seat.

[1] Bhāskararāya wrote, after this present work, an elaborate commentary on *Yoginīhṛdaya* and named it *Setubandha*. He says, when he comments on the above verse, that there are four *bindus* named Turīya or Kāmakalā (the unity of Śiva and Devī), (2) Kāmabindu or Madhyabindu (*a*, Siva himself), (3) Visarga (*Ha*, Devī), and (4) Hārdakalā.

[2] Thrones are generally supported by golden figures of lions placed at the corners.

The word *siṃha* may mean the lion that is the vehicle of Devī. The *Devī Pr.* in the chapter on the meaning of her names says, "The Devī, in her girlhood, seated on a lion, slew Mahiṣa (an *asura*); hence she is known as the slayer of Mahiṣa and as *Siṃhāsaneśvarī* (the Queen seated on a lion)."

Again, *siṃha*, pain. The grammarians say: "The word *siṃha* came out of the root *hiṃs*, pain, *siva*, from the root *vas* desire; these two words are formed by reversing their respective letters like the word *paśyaka* (seer) to *kaśyapa*." *Asana* expelling, and *īśvarī* powerful; i.e. she is the destroyer of the universe. Thus the Śruti (*Tai. Up.* III. 2) says, "That into which they enter at their death."

Or, *ma* five. There are eight *mantras* called *Simhāsana*, from *Caitanyabhairavī* to *Sampatpradābhairavī*. Six of these taken together form three pairs, which with the remaining two make up five, situated in the four quarters and in the centre. The *Jñānārṇava* says: "O great ruler, tell me how Devī Tripurā, ascended the five thrones and how the thrones came into existence." Thus questioned Śiva replied, "O ruler of the Devas, Brahmā, when he began to create, was devoid of intellect; he worshipped Tripurasundarī and became the creator. Having with great Tapas worshipped Brahmā, Indra became the king of the Devas and the protector of the Eastern quarter. Then Tripurā became pleased and established herself in the eastern part of the throne, etc." Thus the name which contains the *mantras* is the *Siṃhāsana mantra*.[1]

Having thus by the above three names indicated Brahman in his three aspects of creator, preserver, and destroyer, the author proceeds to state from names 4 to 999, the birth, etc. of the Mother, according to the Purāṇas, indicating the other

[1] Bhaṭṭa Nārāyaṇa says, *Śrī*, Lakṣmīs, i.e. Devī's *siṃhāsana* is surrounded by many Lakṣmīs.

two aspects, disappearance, and conferring benefits, otherwise called the cause of bondage, and the removal from it.

4. Who was born from the altar of the fire of consciousness (*cidagnikuṇḍasaṃbhūtā*).

Cit, pure Brahman, and he is the altar of fire; for he dispels the darkness of ignorance (*avidyā*). In the stanza, "In the fire of consciousness that burns within uninterruptedly, without fuel, dispelling the darkness of illusion" we see that *consciousness* is compared with fire. The commentary in the *Śakti-sūtras* on the *sūtra* beginning "*cidvahni* . . ." (the fire of consciousness, etc.) says "*consciousness* is fire because by its nature it consumes the universe." *Born* (*Saṃbhūtā*): By the quality called *consciousness* she abides in that fire, but is not from it. Because consciousness and the thing possessed of that is one and the same. *Saṃkṣepa-śārīrakācārya* says: "The pure energy of consciousness of the Highest Lord is said to be consciousness itself."

Or, *agnikuṇḍa*: the ordinary altar of the fire of consciousness. The simile is used in the *Bhagavad-gītā* also (IV. 37): "O Arjuna, so does the fire of wisdom reduce all the actions to ashes." Devī took her birth from the sacrificial fire as it is said in the *Reṇukā Pr.* "There was in the family of Ikṣvāku, a prince named Reṇu, etc." after describing his penance and the boon got from Devī it goes on, "meanwhile, O twice-born one, out of the sacrificial fire slowly arose a woman divinely beautiful, adorned with divine ornaments and bright as the moon, and stepped out quickly. She is the only one, the supporter of the universe, there is none beside her." The *Brahmāṇḍa Pr.*, after describing how Indra was persecuted by Bhaṇḍāsura, says: "Then he constructed a very beautiful sacrificial altar many *yojanas* in area . . . and the Devas offered the flesh of their body as oblations. . . . When the Devas

were about to offer up the whole of their bodies there appeared a great blaze of light, bright as millions of suns and cool as millions of moons put together; in the midst of this light was seen an indescribable wheel-form (Śricakra); from its centre arose the great Devī shining like the morning sun. . . . On beholding the great Devī, the soul of all, Indra and the Devas were filled with ecstasy and they bowed down to her again and again."

To the doubter of the birth of the eternal Devī, the reply is given by the following name.

5. Manifested herself for fulfilling the objects of the Devas (*devakāryasamudyatā*).

She became manifest in order to slay the Asuras, Bhaṇḍāsura and Mahiṣāsura and for other reasons. The *Mārkaṇḍeya Pr.* says: "Though eternal, she is said to be born whenever she manifests herself for the accomplishment of the object of the Devas." In the *Kūrma Pr.* the Devī says to Himavān, "Called upon by the Devas and remembering the greatness of the task, disregarding my father Dakṣa, who insulted Maheśvara [my husband], and for the sake of establishing righteousness, and by reason of your devotion, I was born from the body of Menā, having chosen you as my father. . ."

Thus having described the real (*prakāśa*) form of Devī, he now describes her secondary (*vimarśa*) form. (1)

6. Bright as thousands of rising suns (*udyadbhānusahasrābhā*).[1]

[1] The MS. has the following lines: in the *Yogavāsiṣṭha* the Lord says, "O sinless one, know that I have two forms, ordinary and supreme. The ordinary is possessed with hands, etc. which the ignorant men, worship. My supreme form, which has neither beginning nor end, the only one, without affliction, is named by the words Brahman, Ātman, Paramātman, etc." In another place also it is said "The ordinary is divided into two as physical and subtle. The water, etc. of the Gaṅgā are the fourth form, more dense."

This indicates that She is very red. The *Svacchandatantra* says: " Lalitā the universal form, is said to be Her own self (i.e. *prakāśa*), the red colour is her *vimarśa* one. To worship Her is to meditate, on Her as such." The *Vāmakeśvaratantra* also says, " The Devī Tripurā herself is her real form, and her red-complexion is the manifested one."

Thus there are three forms of Devī, which equally partake of both the *prakāśa* and *vimarśa* aspects, namely the physical (*sthūla*), the subtle (*sūkṣma*), and the supreme (*para*); the physical form has hands, feet, etc.; the *subtle* consists of *mantra* and the *supreme* is the *vāsanā* (though it means ideal or mental; according to Mantra-śāstra it is a technical word meaning real or own). The subtle form again is threefold (*vide* the comm. on 11th name), of these three forms, the physical one is now described.

7. Endowed with four arms (*caturbāhusamanvitā*).

8. Holding the noose of desire (*rāgasvarūpapāśāḍhyā*).

After mentioning her arms, he describes her weapons which are of three kinds, by this and the three next names.

Desire (*rāga*) or a peculiar mental modification or wish (*icchā*). Desire is the supreme (the 3rd) *vāsanā* form, the noose being the gross form. This weapon she has in her lower left hand.

9. Shining with the elephant hook of both wrath and worldly knowledge (*krodhākārāṅkuśojjvalā*).

Wrath (*krodha*) is the mental modification known as hatred. *Ākāra* worldly knowledge. Some say *krodha* means knowledge; but it is opposed to the Śruti which says, " wrath is elephant-hook." Hence she shines holding in her lower right hand the elephant hook which is both hatred and worldly knowledge. The *Pūrvacatuśśatīśāstra* [1] says: " The

[1] It is said to be another name for the first part of the *Vāmakeśvaratantra*, and the second one being called *Uttaracatuśśatī* or *Yoginīhṛdaya*.

noose and the elephant-hook of Hers are spoken of as desire and anger." The *Tantrarāja* in the Vāsanā chapter says: "Mind is the bow of sugarcane, desire the noose, anger the goad, and the five subtle elements (*tanmātras*) the five arrows of flowers." But the *Yoginīhṛdaya* (I. 53) says: "The noose is *icchāśakti*, the goad *jñāna*, and the bow and arrows *kriyāśakti*." (2)

10. Armed with the sugarcane bow of mind (*manorūpekṣukāṇḍā*).

Mind characterized with both *saṃkalpa* and *vikalpa*. This is in her left upper hand.[1]

11. Having the arrows of the five subtle elements (*pañcatanmātrasāyakā*).

The *Svacchandasaṃgraha* says: "By the qualities of sound, etc. the elements are to be decided . . . etc." The five subtle elements, namely, sound, touch, etc. are the arrows; these are in her upper right hand. The *Vāmakeśvaratantra* says, "sound, touch, and other subtle elements are her arrows and mind her bow." The *Kādimata* also says: "The arrows are of three kinds—gross, subtle and supreme; the gross are flowers, the subtle are the *mantras*, and the supreme are the *vāsanās*. The gross arrows are the five flowers, the lotus, the Rakta-kairava, the Kalhāra, the Indīvara and the mango-flower." The *Kālikā Pr.* describes them thus: "causing joy, pleasing, causing confusion, causing to fade, and causing death, are the five arrows which produce confusion even in ascetics." The *Jñānārṇava* says: "confusion, putting to flight, attracting, controlling and causing madness, are the five names of the arrows." The *Tantrarāja* says: "exciting,

[1] *Bh. Nārā*: mind represents the whole universe; so the *Gopavana-śruti* says "Mind has five qualities."

maddening, confusing, stimulating, and causing to fade are the five arrows."

Again these names (8 to 11) contain the weapon, *mantras*. The word *rāgasva* (of 8th) can be divided into *ra+aga+sva*. *Aga* means *sthāṇu*, i.e. Śiva whose letter is *ha*. The lexicon says: "Ha means Śiva, ether, and *sthāṇu*". (a post and one of the aspects of Śiva). *Sva*, *ī* with the *bindu* (*ṃ*). Thus the subtle form of the noose is the *mantra* formed by combining *ra*, *ha*, and *ī*, with the Bindu; of course *ra* follows *ha* as usual. *Krodhākāra*, etc. (9th) *kro+dha+ā=krodhā*. The word *kāra* joins at the end of each of the three; *aṅkuśa*, i.e. the *anusvāra* (*ṃ*).[1]

Manorūpa, etc. (10th) *manas* means *tha*. The lexicon says, "*tha* means the ruler of the right nose and mind."[2] *Kodaṇḍa anusvāra* (*ṃ*). The Kośa says, "*Kodaṇḍa* means *anusvāra*." The names 9, 10 and 11 contain *da*, *ra*, *ka*, *la*, *ya*, *sa* and *va*, and *ā*, *ī*, *ū*, with *bindu*. When combined according to the rules, these give the *bīja* (seed letter) of the *mantras* of weapons. The division of the *bījas* for the weapons can only be learned from the *guru*.

12. Bathing the whole universe with her own rosy effulgence (*nijāruṇaprabhāpūramajjadbrahmāṇḍamaṇḍalā*).

Rosy-effulgence—as prescribed for the morning contemplation in the *nyāsas*, namely Saubhāgya, etc. (*vide Yoginīhṛdaya*, III. 48-74). (3)

13. Her hair is adorned with the (flowers of) Campaka, Aśoka, Puṃnāga and Saugandhika; (*campakāśokapuṃnāgasaugandhikalasatkacā*).

The physical form of Devī as born from the altar of fire (4th name) is described from head to foot, the head being

[1] Here the commentator has not given the *mantra*, the result of the division.

[2] Bh. Nārā, like the idea of serpent in a rope the whole universe is false.

taken up first as it also represents the first *kūṭa* named; *vāgbhava* (group) of the *Pañcadaśī mantra*.

Her hair gives scent to the flowers. It is said, "Thou knowest, O honey bee, the smell of the flowers. Give me the truth. Can I compare the odours of the hair of Devī with anything?"

14. Her crown is resplendent with rows of Kuruvinda gems (*kuruvindamaṇiśreṇikanatkoṭīramaṇḍitā*).

Kuruvinda gems are called Padmarāga, etc. The *Garuḍa Pr.* in the Ratna chapter describes different kinds of rubies which can be obtained from different mines and rivers. "The rubies obtained from Kuruvinda are to be preferred to those from Sphaṭika: they confer love, prosperity, and devotion to Hari." The drift is, if one who meditates on Her as wearing such gems, his devotion will be increased. (4)

15. Her forehead is bright as the moon on the eighth day (*aṣṭamīcandravibhrājadalikasthalaśobhitā*).

16. The tiny mark of *kastūrī* on it is like the spot in the moon (*mukhacandrakalaṅkābhamṛganābhiviśeṣakā*). (5)

17. Her eyebrows are the entrance arches of the palace of Kāmarāja (*vadanasmaramāṅgalyagṛhatoraṇacillikā*).

18. Her eyes are like fishes playing in the tank of the beauty of her face (*vaktralakṣmīparīvāhacalanmīnābhalocanā*). (6)

19. Her nose is beautiful like the newly blown Campaka flower (*navacampakapuṣpābhanāsādaṇḍavirājitā*).

20. Shining with the jewels on her nose, which excel the stars in splendour (*tārākāntitiraskārināsābharaṇabhāsurā*).

Tārā may also mean, two goddesses, Maṅgalā and Śuklā; or one of the goddesses Tārakā. The jewels are Māṇikya and Mauktika. (7)

21. Decked with clusters of the Kadamba flowers worn above her ears (*kadambamañjarīkḷptakarṇapūramanoharā*).

22. The two jewels in them are the sun and the moon (*tāṭaṅkayugalībhūtatapanoḍupamaṇḍalā*).

It is said, " The sun and the moon are the breasts, eyes, and ear-rings of Devī; so says the Śruti." (8)

23. Her cheeks eclipse the brightness of the ruby Padmarāga (*padmarāgaśilādarśaparibhāvikapolabhūḥ*).

24. Her lips put to shame the colour of fresh corals and Bimba fruit (*navavidrumabimbaśrīnyakkāriradanacchadā*). (9)

25. She shines with her two rows of teeth in the form of the bud of pure knowledge (*śuddhavidyāṅkurākāradvijapaṅktidvayojjavalā*).

In the *Sabhāpatiśuddhavidyāpariṇaya*, the identity of the idea '*I*' and 'this' is set forth. In the *Dattātreya-saṃhitā* and other works Śrīvidyā also is explained from the standpoint of that identity. Hence Śrīvidyā is meant by Śuddhavidyā. *Śuddha*, pure, that which is the negation of the stain of ignorance. *Vidyā*, *ṣodaśīvidyā*. Her teeth resemble the buds of the sixteen syllabled *mantra*.

This (*ṣodaśī*) sprung from the Mūlādhāra of the great Mother, and proceeding through the stages of Parā, Paśyantī, etc. emerged from her mouth in the Vaikharī form; and it was transmitted from teacher to pupil.

The Parā form is mere sound Śabdabrahman, the potentiality of growth in the seed; Paśyantī is the seed beginning to sprout; the Madhyamā is when the first two small leaves appear, but are not yet separated; the Vaikharī is when these two small leaves are separated but jointed at the root. This is what is here called the bud (*aṅkura*); in that state there is a resemblance to the teeth. As they are thirty-two in number so are the sixteen twofold buds of the sixteen-syllabled *mantra*. Or the word *dvija* indicates another meaning also; the Vidyā beginning with the Vedas chiefly belong

to the Brāhmaṇas. The Śruti [1] says, "Vidyā approached a Brāhmaṇa." Taught by him it (*vidyā*) spread abroad. Hence the Brāhmaṇas are the buds of *vidyā*. Moreover as the Brāhmaṇas came forth from the mouth of Devī, they may be compared to her teeth.

Or, there are thirty-two initiations (*dīkṣās*) as laid down in the Tantras (*vide* the *Āmnāyastava*) namely Śuddhavidyā, Bālā, Dvādaśārdhā, Mataṅginī, etc. up to Anuttara; these are called the two rows of the twice-born [2]: for initiation is a birth, and, regarding the thread ceremony (Upanayana as the first birth) it is a second birth. This is not contradicted by the saying, "Initiation is the third birth" because there the birth from the mother's womb is counted (as the first birth).

Or *Śuddhavidyā*, the three-syllabled *mantra*, *aṅkura* beginning, i.e. a certain initiation is called by that name and is to be begun before going on to the thirty-two initiations referred to above. Hence Devī can only be attained by those great men whose souls are purified by the thirty-two *dīkṣās* (from Śuddhavidyā to Anuttarā) handed down according to tradition, and not by others.

26. The fragrance from the betel leaves she chews attracts the quarters (*karpūravītikāmodasamākarṣaddigantarā*). (10)

27. The sweet melody of her words put to shame the Kacchapī (Vīṇā of Sarasvatī) (*nijasaṃlāpamādhuryavinirbhartsita kacchapī*).

The *Amaraśeṣa* says, "The Vīṇā of Viśvāvasu is named Bṛhati, that of Tumburu Kalāvati, that of Nārada Mahatī, and of Sarasvatī Kacchapī."

[1] *Vide* chapter 1, verse 15, comm. *supra*.
[2] Twice-born refers also to teeth as they grow twice.

The desire for hearing the Vīṇā, in the world, is due to the beautiful melody coming out indistinctly from *ṣaḍja*, etc. of the gamut, though there is no clear hearing of the letters. The Kacchapī of Sarasvatī, speaks like the parrot a little distinct, along with melody. But it is indisputable that with distinct utterance the sweeter melody of her words excels all the musical instruments. So it is said in the *Saundaryalaharī* (v. 66), "When Sarasvatī with her Vīṇā sings the various triumphs (i.e. the destruction of Tripura and Dakṣa, etc.) of Paśupati, O thou of beautiful speech, she has immediately to close her instrument with her finger tips, directly you start your vocal music, shaking your head, and with sweet melody which has the power of influencing the Vīṇā sound."

28. The mind of Kāmeśa is drowned in the fulness of the glory of her sweet smile (*mandasmitaprabhāpūramajjatkāmeśa-mānasā*).

Kāma means *bindu* which forms the part of the body of the Kāmakalā, and which is the sun termed fire, and moon (*agni-soma*). The *Kāmakalāvilāsa*[1] says, "*Bindu* is the form of *ahaṃkāra*; the sun is the form of the pair (Kāma and Kalā) of equal essence. Kāma is that which is desired; so also the Kalā. The two *bindus* (Kāma and Kalā are manifested as fire and moon." Īśvara, lord, that is Rājarājeśvara. According to the doctrine of Mīmāṃsā the mind is omnipresent; when it is said that mind is 'drowned,' it shows that Devī's glory is unlimited. (11)

29. Illuminated by the beauty of (Her) chin the equal of which is not to be found (*anākalitasādṛśyacibukaśrīvirājitā*).

[1] This belongs to one of the Devī Tantras written by Puṇyānandanātha and a commentary upon it by Naṭanānandanātha.

30. Adorned with the marriage thread tied by Kāmeśa around her neck[1] (*kāmeśabaddhamāṅgalyasūtraśobhitakandharā*). (12)

31. Her arms are encircled with golden ornaments (*kanakāṅgadakeyūrakamanīyabhujānvitā*).

32. Having a pearl dangling from necklace of gems and gold (*ratnagraiveyacintākalolamuktāphalānvitā*).

Or, Those who meditate, (*cintāka*) on the throat (*grīvā*) alone are called *graiveyacintākas*, i.e. they who cannot fix the deity in the cavity of the heart, but worship her externally are the middle class of worshippers.

The pearl dangling (*lola*) means, those who are bound by earthly desires. The *Agni Pr.* says, "*Lola* means change and desire." These are the lowest class of worshippers.

Muktas are the highest class of worshippers. She is in each case the fruit (*phala*) to be obtained by these three classes according to their desires. (13)

33. Her two breasts are the price offered in exchange for that priceless gem—the love of Kāmeśvara (*kāmeśvara-premaratnamaṇipratipaṇastanī*).

34. These two breasts are the two fruits growing on the creeper-like hair which springs from her deep navel (*nābhyālavālaromālilatāphalakucadvayā*). (14)

35. Her waist is to be inferred only from the group of creeper-like hair (*lakṣyaromalatādhāratāsamunneyamadhyamā*).

36. Her golden belt supports her waist which bends under the burden of her breasts and makes visible the three folds of the skin of the stomach below the bosom (*stanabhāra-dalanmadhyapaṭṭabandhavalitrayā*). (15)

[1] The marriage emblem tied round the neck was not the Āryan custom and was not found referred to in any Vedic literature. Ear-ring was the emblem.

37. Her waist is bright with a rosy tinted garment (*aruṇāruṇakausumbhavastrabhāsvatkaṭītaṭī*).

38. Decked in a belt beautiful with jewelled bells (*ratnakiṅkiṇikāramyaraśanādāmabhūṣitā*). (16)

39. The symmetry and smoothness of her thighs are known (only) to Kāmeśa (*kāmeśajñātasaubhāgyamārdavorudvayānvitā*).

40. Her knees shine like jewelled crowns (*māṇikyamakuṭākārajānudvayavirājitā*). (17)

41. Her calves are like the sapphire-studded quiver of the God of love (*indragopaparikṣiptasmaratūṇābhajaṅghikā*).

42. With hidden ankles (*gūḍhagulphā*).

43. Possessed with the instep arched like the back of a tortoise (*kūrmapṛṣṭhajayiṣṇuprapadānvitā*). (18)

44. The bright rays from her nails dispel the darkness of her worshippers (*nakhadīdhitisaṃchannanamajjanatamoguṇā*).

The worshippers, Brahmā, Viṣṇu, etc. *Darkness*, ignorance. The meaning is the meditation on her feet dispels ignorance.

In the *Matsya-* and *Pādma-purāṇas*, there is a speech of Nārada, after interpreting the bodily marks (*sāmudrika*) of Pārvatī to her mother, Menā. " A husband is not yet born for her, O Lady, she will be devoid of good bodily marks [because she is an unconditioned one] and she will always have her hand raised. [Because, a great giver herself, hers must necessarily be above that of the one who receives]. And her feet will err by their own shadow. What more should be said! " Himavān hearing about these bad marks, addressed him with sorrow when Nārada replied: " When you have an occasion for great joy why should you manifest sorrow! O Great Mountain, you are bewildered because you did not understand my speech." After explaining the meaning of " No husband is born," etc. [Śiva does not belong to the group of created beings] he says, " I will explain

what I meant by saying her feet will err by their own shadow." O best of Mountains, Her feet are like lotuses, shining with bright nails. When the Devas and Asuras prostrate before her, the various colours of their jewelled crowns reflected, will drive away the rays of her nails which entering their hearts dispel their Tamas quality."

45. The soles of her feet by their beauty shame the lotus (*padadvayaprabhājālaparākṛtasaroruhā*). (19)

46. Her lotus feet are adorned with jewelled anklets that tinkle (*śiñjānamaṇimañjīramaṇḍitaśrīpadāmbujā*).

47. Her gait is that of the swan (*marālīmandagamanā*),

48. The treasure-house of beauty (*mahālāvaṇyaśevadhiḥ*). (20)

49. All rosy hued (*sarvāruṇā*).

Her garments, ornaments, flowers, colour, etc. are all rosy tinted.

50. With faultless, limbs (*anavadyāṅgī*).

51. Adorned with every ornament (*sarvābharaṇabhāsurā*).

The *Kālikā Pr.* describes forty jewels from crest jewel to the ring of the feet. The *Kalpa-sūtras* (of Paraśurāma, Khaṇḍa IV. 5) give more ornaments.

52. Sitting on the lap of Śivakāmeśvara (*śivakāmeśvarāṅkasthā*).

The description of her physical form being ended that of the seat of Devī is commenced from this name.

Kāma means that which is desired; or he who assumes any form at will; this epithet (*kāma*) is also applied to Manmatha (god of love) who can also assume any form at will. The *Kālikā Pr.* says, " In the world there is none who like you is capable of assuming any form; hence, O mind-born one (Manmatha), you shall be known by the name Kāma."

Or, *kāma* means knowledge (*prajñāna*). The Śruti says (*Ait. Up.*, V. 2): "What is called the heart and the mind, are perception (*saṃjñāna*), command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness, [or suffering] remembering, conceiving, willing, breathing, loving, desiring; know all these are only various names of *knowledge*." In the said Śruti the word *prajñāna* means *Śiva* only. The *Sūtasaṃhitā* (*Br.-gītā*, IV. 3. 19-24) also supports this explanation. "Vijñāna, which is Śaṃkara, is known by the learned under many names. Some say it is the heart. . . .Some other theists call it control (*vaśya*). But all these simply denote Śiva."

Or, *kāma* denotes the Lord who desires (*kāma*) to create the universe. The *Br. Up.*, (I. 4. 17) says: "There was Ātman only in the beginning. He desired. . . . Thus for the desire (*kāma*)." Hence the word *kāma* does not mean here Rudra or Manmatha.

53. The beneficial (*śivā*).

"From the root *vaś* desire, Śiva is derived." That is, she is the desire itself (*icchā*) of the supreme Śiva. For this energy is worshipped by Śiva. The meaning of *śiva*, is given in the *Śaivāgamas*. "Who is as a witness to the modifications (of the mind), who is before the arising of such modifications, who is in the modifications about to rise, who is the cause of sensation, who is the support of all false and inert matter, who is consciousness itself, who is beloved of all, who is bliss itself, who is the means of obtaining all, who is connected with all, the Omnipresent is called Śiva. The self-shining, pure being who is devoid of the distinction of *jīva*, *Īśa*, etc. is Śiva."

Or, as she does good (*śiva*) she is called Śivā; or that in which everything rests (*śete*); or, who possesses excellent (*śiva*)

qualities; or that which makes calm (*śāmyati*); as the *Bhārata* says, " Because he fulfils all the actions [of men] intending their good [*śiva*] he is known as *Śiva*. O gods, the Dānavas, and the Devas are the same to me; I do good (*śiva*) to all beings. Hence I am known as Śiva." The Śruti (*Śve. Up.*, IV. 11) says, " The one who is the origin [of all] dwells in every womb, in whom all this is involved." The *Kaivalya Up.* (7) says, " three-eyed, blue-throated, and peaceful ". All this has been brought together, by us in the commentary on the *Śivāṣṭottaraśata*, a work enumerating one hundred and eight names of Śiva. " By natural purity, by possessing stainless qualities, by superiority, by supporting the universe, by conferring immortality [on worshippers], by the strength of *icchāśakti*, O Paramaśiva, thou art known by the special name as Śiva in the scriptures." Or, she is identical with Śiva. The *Liṅga Pr.* says, " As is Śiva, so is Devī, as is Devī, so is Śiva, hence, as the notions are the same, Devī is called Śivā." In another place in the same book, " In reality there is no difference between Umā and Śaṃkara; the one has assumed the two forms. There is no doubt in this. The Paramātman is called Śiva as well as Śivā." The *Sūtasaṃhitā* (IV. 13. 2-41) also says, " O best of twice-born ones, she who has assumed the energizing aspect of that *māyā*, which is connected with one's consciousness (*cinmātra*), who is intellect, without attributes, self-shining, unchangeable, supreme bliss, and the cause of the destruction of *saṃsāra*. She is Śivā, she is the supreme Devī, one with Śiva, and doer of good . . . he who worships this Śāṃkarī, the ocean of mercy, what does he not obtain by her grace? " Or Śivā may mean the wife of Vāyu. The *Liṅga Pr.* says, " The great god Īśāna, who pervades the whole universe, the supporter of all beings is called Vāyu, in his aspect of wind god. His wife is called Śivā and his

son Manojava." Again, "He who has the crescent moon as a crest is Vāyu and his wife is Śivā." In the *Vāyu Pr.* also we read, "Vāyu is the fourth body, of Īśāna and his wife is Śivā and his son is Manojava."

Or, she who bestows salvation is Śivā. It is said in the *Devī Pr.*: "Śivā is salvation and she bestows salvation to Yogins; she works for good [Śiva]; hence she is known by men as Śivā;" or men worship Devī to reach *śiva*, hence she is Śivā. In the Āgamas we read, "As heat is to fire, as light to the Sun, and moonlight to the Moon, so is Śivā to Śiva."

54. She has won over her Lord (*svādhīnavallabhā*).

This name indicates though Devī is Icchā and other qualities, yet she never becomes subject to him who possesses the qualities. *Lord*, Kāmeśvara. The *Kālika Pr.* says, "There he resides forever playing with Pārvatī; the house of Devī is in the centre; and Śiva is subject to it." The Āgama also says, "To Her, through whom Śiva is enabled to bestow happiness and salvation on the mankind, who is consciousness itself, the first, with my whole being I prostrate myself." The *Sū. Saṃ.* (IV. 13-24) says, "O sages, Śiva became the cause of the universe, Devī is his Śakti; without Her he is powerless." The Ācārya also (*Saun. La.* Ver. 1) says, "When Śiva is united with Śakti he is able to create, otherwise he is unable even to move."

Or, she through whom husbands are subjected. The story runs thus in the seventh book of the *De. Bhag. Pr.*: The Aśvins made the husband of Sukanyā, the daughter of Śaryāti, similar to themselves in form and asked her to point him out. She then resorted to Devī. "O world-mother, I am deeply afflicted and flee to you for protection. Protect now, my wifehood, I worship thy feet." Thus praised, "Devī, Tripurasundarī, gave her wisdom by which her

husband became subject to her." We also read in the sixth book of the same how Śacī recovered Indra. (21)

55. Dwelling on the middle peak of Mount Sumeru (*sumerumadhyaśṛṅgasthā*).

After describing the important seat of Devī as on the lap of Kāmeśvara's left thigh (no. 52), the author now proceeds to describe some other seats also of Devī. The middle peak is the fourth one. The great ascetic Durvāsa says in his *Lalitāstavaratna* (vv. 2 to 4): " Let the gold mountain be victorious, whose body is made up of the whole universe, filled by the music of the divine ladies living in the golden creeper-bowers of mountain peak; we salute the three peaks of it, which are the seats of Brahmā, Viṣṇu and Śiva, expanding to the four quarters [of the globe]. In the middle of them there is another peak, four hundred *yojanas* in height, beautifying the place by the golden rays of flowers and I worship it."

56. Ruler of the beautiful city (*śrīmannagaranāyikā*).

The cities are of two kinds, one of them is on the middle peak of Mount Meru. The *Lalitāstavaratna* (v. 5) says, " I salute the city of ancient Vidyā four hundred *yojanas* in circumference constructed by the celestial architect, beautified with many walls." It is said in the *Vidyāratnabhāṣya*, " There is also another city in the midst of the ocean of milk." " With many walls" means twenty-five in number. The second city is outside and beyond all the worlds, in the island of gems (*ratnadvīpa*), in the middle of the ocean of nectar. The *Rudrayāmala* says, " Outside and beyond the countless myriads of world systems, in the centre of the ocean of nectar, more than a thousand crores in extent, in the gem-island (*ratnadvīpa*), a hundred crores in area, the lamp of the world, there is the supreme city of Śrīvidyā, three lakhs of *yojanas* in height and

adorned with twenty-five walls representing the twenty-five *tattvas*." But in the *Vidyāratnabhāṣya* the word *śrīmannagara* (beautiful city) is explained as Śrīcakra. The *Viśva* also says, "*Cakra* means city, house, hamlet, town and abode;" and the commentator on the *sūtra* (13) of Gauḍapāda interpreted the word *śrīpura* to mean *śrīcakra*. "One may enter the city (*nagara*) without knowing the *ṛṣi*; the city (*pūr*) of the Devas is impregnable; the city is surrounded by nectar, etc.;" in these and other Śrutis, city (*pūr* or *nagara*) means Cakra; (*vide Tai. Ār.*, I) and *nagara* and *cakra* are one and the same.

57. Residing in a house (built of) Cintāmaṇi (*cintāmaṇi-gṛhāntaḥsthā*).

Cintāmaṇi is that jewel which yields all the objects desired; of this the city is built. This house is described in detail in the *Brahmāṇḍa Pr.*: "In that house of Cintāmaṇi all is Cintāmaṇi." This house having an extent of a thousand *yojanas* is above the world system. The *Rudrayāmala* says, "In that Cintāmaṇi house of a thousand *yojanas* in extent." The house which is on Meru is smaller in size. The *Lalitāstava-ratna* (v. 105) says, "May that house, built of Cintāmaṇi stone which is on the northern side of Śṛṅgāravana (on Meru), whither all the Devas go to worship, remove all my mental trouble (*cintā*)." In the commentary on the *Gauḍapāda-sūtra* (no. 7) the Cintāmaṇi house is explained as the place of origin of all those *mantras* which bestow all desired objects (*cintita*), and its construction is elaborately described.

58. Sitting upon a seat formed by five Brahmas (*pañca-brahmāsanasthitā*).

The *Bahurūpāṣṭaka* and the *Bhairavayāmala Tantras* say, "There is the supreme house of Devī, built of Cintāmaṇi stone; the great bed itself is Śiva, the pillow the great Īśāna;

on that beautiful couch, the mat is Sadāśiva; the four supports are Brahmā, Hari, Rudra and Īśāna; and the great Indra is the spittoon; on that bed reclines the great Īśānī, the supreme Tripurasundarī." The proper places of Brahmā, etc. should be known from the Purāṇas.

59. Residing in the great forest of lotuses (*mahāpadmāṭa-vīsaṃsthā*).

The *Rudrayāmala* speaking of the real form of the lotus forest, beyond (the world system), says, " Surrounded by a forest of lotuses, three lakhs of *yojanas* in extent." Another one is (on the Meru). The *Lalitāstavaratna* says (vv. 106-108), " Let us worship the forest of lotuses which is. . . ."

Again the thousand petalled lotus, that is in the Brahmarandhra, is also called Padmāṭavī. The *Svacchanda-tantra* says, " Above that there is the Kula lotus, thousand petalled, facing downward. . . . This is known as the great lotus garden, above that is *samāna*." For there is one form both for the body and for the universe, (*piṇḍāṇḍa* and *brahmāṇḍa*). This has been dealt with in detail in the commentary on the verse *āṇḍībhava*, etc. of *Aruṇa. Up.* (*vide Tai.-Ār.*, I).

60. Living in a grove of Kadamba trees (*kadambavana-vāsinī*).

The palace of Cintāmaṇi is surrounded by a gallery formed of gems (*maṇimaṇḍapa*), around this is the grove of Kadamba trees. The *Bhairavayāmala* says. " The abode of *bindu* is the ocean of nectar, the five *yonis*, the five *śakti* angles in the (Śrīcakra) are the divine trees, there is the grove of Nīpa trees, within that is the gallery of gems, within that again is the palace of Cintāmaṇi, and so on."

In the Purāṇas there is also a description which says, " There are Kadamba trees seven *yojanas* in height in the spaces between the walls of gold and silver."

61. Residing in the centre of the ocean of nectar (*sudhā-sāgaramadhyasthā*).

That ocean is the one above (in heaven). The Śruti (*Tai. Brā.*, I. 6. 2) declares. "The city is surrounded by nectar." Another one is in the place of *bindu* in the centre of the moon in the pericarp of the thousand-petalled lotus. The third one is, "In the city called Aparājita (unconquerable) to be attained with devotion on the Saguṇa-brahman; there are two ocean-like lakes of nectar named respectively Ara and Nya" (*vide Chān. Up.*, VIII. 5. 4). These two are dealt with in the commentary on the *Vedānta-sūtra* of Vyāsa. (IV. 4.22) "No return according to scriptures." All these oceans are here meant.

62. Lovely eyed (*kāmākṣī*).[1]

Or, She whose eyes are *kāma* (Śiva). This is the special name of the presiding deity of Kāñcīpura.

63. The fulfiller of desires (*kāmadāyinī*).

The *Brahmāṇḍa Pr.* says, "Omniscient, she fulfils all desires through her aspect as the witness. Brahmā the grandsire of the world, seeing these doings of Devī, gave her the name Kāmākṣī and Kāmeśvarī."

Or, she who bestows (*da*) Kāmeśvara on her worshipper, in the sense of bestowing identity with Śiva. Or she who destroys (*dya*, to kill) *kāma*, Manmatha (the god of love). Or, *kāmada* Śiva and *ayinī*, endowed with good fortune; hence Śiva endows her with good fortune. Or, *kāma*, Śiva and *dāya*, inheritance; she whose inheritance is Śiva—that ownership is hers, inseparably fixed from time immemorial.

The 10th verse on *Paribhāṣā* gives out as usual the division of the names from 64 to 127. (From 10th to 32nd are not translated).

[1] Bh. Nārā: *kā* (Sarasvatī) and *mā* (Lakṣmī) are her eyes.

Now he begins a clear description, of the doings of the physical form of Devī, indicating her most secret supreme form by secret sayings.

64. Her power is praised by the assemblies of multitudes of Devas and *ṛṣis* (*devarṣigaṇasaṃghātastūyamānātmavaibhavā*).

Vaibhava (power); this may mean the all-pervading quality of Devī. *Saṃghāta* (assemblies) separate assemblies in different ways; or *Saṃghāta* (lit. much destruction) is one of the names of hell—to be saved from this hell. Or, *saṃ*, entirely *ghāta*, slaying, i.e. Bhaṇḍāsura. In the *Brahmāṇḍa Pr.* it is said by the Devas who were troubled by Bhaṇḍāsura, " O Devī, mother of the Universe, victory to thee." After praising Devī in a hymn, and being asked by her to choose a boon, the Devas say, " If, O beneficial one, thou art pleased, let us, who are troubled by the great Daityas, and whose life is [therefore] difficult [to live] take refuge in thee." In another place, " Once the divine sage Nārada approached the supreme Śakti, and bowing down with deep reverence said. . . . This Bhaṇḍāsura, O Devī, afflicts the three worlds; by you alone, and by no other deity, can he be conquered."

The real meaning of the text is as follows: *Devas*, Brahmā etc.; *ṛṣis*, Vasiṣṭha etc.; and *devarṣis*, Nārada, etc.; *gaṇas*, Ādityas etc. The *Agni Pr.* says, " The *gaṇa-devatās* are: the Ādityas, Viśvāvasus, Tuṣitas, Bhāsvaras, Anilas, Mahārājikasādhyas, and Rudras." According to the *Rudrayāmala*, her greatness is praised " by millions of *dikpālas*, suns, moons, *vasus*, etc."

Again, if we take to explaining the deeper meaning (*para-rūpa*) of this name, the result is described in Śaiva scriptures that Ātman alone is praised by Devas, etc. (*ṛṣis* and *devarṣis*). The *caitanya*—who enters into everything (*akhilānugata*), who is all experience (*akhilaparicita*), and who is that

feeling which is the seat of all love (corresponding to *sat, cit, ānanda*). The *Agni Pr.* says, " The first *sūtra* (*Śiva-sūtra*, I. 1) says ' Ātman is his consciousness (*caitanya*) '; the second *sūtra* (I. 2) says ' the [worldly] knowledge is bondage.' " Hence what is praised or experienced by the Devas and others is the Ātman; for the *Tantrarāja* says, " The universal form Lalitā is declared to be the very Self"; as she is inseparable from the Self, her *vaibhava* is all-pervading, possessed with infinite powers, etc.

65. She is endowed with an army of *śaktis* for the sake of slaying Bhaṇḍāsura (*bhaṇḍāsuravadhodyuktaśaktisenāsamāvṛtā*).

By name (no. 5) " manifested for the sake of fulfilling the actions of the Devas " the activity of her *sthūla* form was described; he now continues that description.

The fighting, etc. between Devī and Bhaṇḍāsura is fully described in the *Lalitopākhyāna*. Concerning the burning of Manmatha, it is said in the same work, " Gaṇeśa, the skilful worker, seeing the ashes of the god of Love, made from them a beautifully formed man . . . Brahmā on seeing this action, said, ' well done, well done ' (*bhaṇḍa, bhaṇḍa*), hence, in the world he is called Bhaṇḍa." The fierce quality (*asuratva*) is explained in the same Pr., " As the powerful Bhaṇḍa sprang from the fire of Rudra's anger, his nature is terrible (*raudra*), hence he is the terrible one (*dānava*)."

Or, *endowed with* (*samāvṛtā*), entirely identified with; *Gauḍapāda-sūtra* (no. 8) says: " For the sake of destroying Bhaṇḍāsura, she, though one, becomes many."

Or, *bhaṇḍa*, lit. shameless. Here it means the embodied soul endowed with life. For it is said, " Though he is existence, consciousness and bliss, this embodied soul (*bhaṇḍiman*), is afflicted by ignorance, impermanancy, pain, etc."

Asura: *asu*, life, *ra* to take away; he who takes away life. Life (*asu*) means the real nature, i.e. the imprisonment (*bandha*) as expressed in a *sūtra* (*Śi.-Sū.*, I. 2) which says, "Knowledge is imprisonment." "Knowledge" means, according to the second *sūtra* (of the same) not recognizing the reality in the Self, and recognizing the reality in what is not-self. This word *bhaṇḍa* is also well known by the word *āṇavamala*. (*Vide* the comm. no. 354)

The *Śiva-sūtras* (1, 5, 6 and 21) say, "The effort (*udyama*) is called Bhairava; when united with Śakti-cakra, the involution of the universe comes. When Śakti is united, the creation of the body comes to exist. When the *bhūta* is united, the separation of the *bhūtas*, the composition, etc. of the universe come." The *vārttikas* on the above *sūtras* are as follows: "From the Self-Knowledge of *vimarśa* aspect [of Devī], who is inclined towards creation, comes out an effort quickly [*udyama*] with complete egoism [*pūrṇāhaṃbhāva*] agitated within, merging in the reflective self [*pratibhā*]. That *udyama* is called by the derivative name Bhairava, because he is completely equi-poised with all other *śaktis*, he is all-pervading, he is the consumer of all the armies of the different modifications (of the mind). That *udyoga*, by name Bhairava, as said above of *svasaṃvit*, has a great *śakti* which is above the order or otherwise, standing entirely in its own *cit-śakti*, powerful to overcome the armies [dualities], in the void as well as shaped forms. . . . United with Śakticakra means realization as said before. When that process is performed, involution of the universe from Kālāgni begins and Kāla remains in the state of the fire of *svasaṃvit*. *Śakti*: His *śakti* as described (in the *Śi.-Sū.*, I. 13) is *icchā-śakti* Umā; *is united*, is meditated upon; the effect of the meditation gives power to create any body as he wishes, etc. *Bhūtas*: Bhūtas are the

body, Buddhi and Prāṇa, which are the graspers of the object, and immovable things which are to be grasped. *United*, nourished; *separation*, parting with them owing to disease, etc. All these and other things come to a Yogin when he realizes Śakti."

Just as virility is latent in boyhood and manifests itself in youth, the various powers (*śaktis*) that are in the *jīva*, remain latent by reason of ignorance. When an effort is made all these shine forth. This is the purport of the above quotation. (24)

66. Attended by herds of elephants conducted by Sampatkarī (*sampatkarīsamārūḍhasindhuravrajasevitā*).

Sampatkarī is the name of a certain deity about whom the *Svatantratantra* says, "There is a certain Vidyā called Sampatkarī of unimaginable power . . . thus it is three-syllabled and I will explain to you the method of using it." This goddess is described in the *Lalitopākhyāna* as the mistress of the elephants belonging to Devī. "The goddess named Sampatkarī sprang from the elephant-goad of the supreme Lalitā . . . she rode upon the elephant named Raṇakolāhala (delighting in war) . . . Millions of the finest elephants followed her."

Sindhura, elephants. There are many kinds of elephants, i.e. Bhadra, Mandra, Mṛga, etc.

Or *sampatkarī* means, the fulness of a joyous state of mind. In that emotional state she is attended by herds of elephants, i.e. aggregates of objects such as sound, etc. In the *Kādimata* we read, "The objects of the senses are [called] elephants, so say the sages of old times. . . ."

The mental modification, having the ability of judging distinctly the relations of the objects or the triad [1] appeared

[1] The triad is the knower, the knowing and the thing known.

in one knowledge is known as *sukha-sampatkarī*. The *Pratyabhijñā* (II, comm.) says, " To the ordinary person the connection between the receiver and the thing received seems natural, but the peculiarity of Yogins is that they carefully discriminate between the two." This is made clear by Varadarāja in his commentary on the *Śiva-sūtras* (I. 19), " Worldly joy and ecstatic bliss " (*lokānandaḥ* and *samādhisukham*). It is this: " When a man realizes that the objects of senses are his own mental ideas, his last [mental] state [*turīya*] reappears; " and further adds, " that this state (*turīya*) may again disappear and reappear. This state of union called Sampatkarī is permanent only with great Yogins."

67. Surrounded by many crores of horses conducted by Aśvārūḍhā (*aśvārūḍhādhiṣṭhitāśvakoṭikoṭibhirāvṛtā*).

Aśvārūḍhā is a certain goddess well-known in the Tantras; her *mantra* is composed of thirteen syllables and she is the mistress of the horses of Devī. The *Brahmāṇḍa Pr.* says, " Aśvārūḍhā sprang from the noose of Lalitā, and rode in front with great speed . . . a horse called Aparājita, and crores of swift horses followed her." In *Tripurāsiddhānta* the explanation of the name is given: " As she is the mistress of the horses she is called Aśvārūḍhā."

Or the senses are called horses. In a certain *sūtra* of the *Kādimata*, we are told that the senses are meant by the word " horses ". *Ārūḍha*, rider (of horses) the controller of the senses, i.e. mind, because mental modifications arise through the senses. Thus one (Yogin) enjoys pleasures governing countless sense-impressions by a single mind. If we take the word *ārūḍhā* as a plural form (riders) the meaning is that she (Devī) directs endless sense-impressions in many minds simultaneously. The meaning is that if a Yogin realizes his divine self as said above and develops the power

called Udyama, he becomes at his will master of everybody. So say the *Śiva-sūtras* (I. 12): *vismayo yogabhūmikā* (a wonder is the step of Yoga).

The commentary explains it thus: "Just as amazement arises in excessive joy, so also to the Yogin, there is always amazement in perceiving whatever is to be known. *Vismaya* is that wisdom, perfect contentment in the supreme Self, whose senses are merged in the enjoyment of unparalleled bliss. The wonder (*vismaya*) of the Yoga which leads to the supreme reality, has degrees (*bhūmikā*); this indicates that the supreme rest is to be attained gradually."

A second *sūtra* (I. 13) runs: *icchāśaktiḥ umā kumārī.* (The energy of desire is Umā, the unmarried). The commentary: " The eternal state is his whose mind has ascended the degrees of Yoga called Vismaya, and who realizes by Yoga the supreme Bhairavatā [an aspect of Śiva]. To that Yogin the energy of desire comes by degrees, that energy is called Parābhaṭṭārikā (supreme Queen). She is known as the 'unmarried' (*kumārī*). As sport, she creates the universe from Sadāśiva to the earth (36 *tattvas*); hence she is *kumārī.* Or, she destroys (*mārayate*) the ground (*ku*) of the great illusion, (hence she is *kumārī*). *Kumārī* is enjoyer of everything. *Kumārī* is not to be enjoyed by the Yogin who is the Bhairava himself, who can enjoy everything (except *kumārī*) as she is one with the enjoyer. *Kumārī* is Umā, she who has renounced all attachment and is chiefly devoted to the lord. Such is the *icchāśakti* in Yogins: this is the easy path discovered by the great teachers (*anuttaradeśikas*)."

A third *sūtra* (I. 14) is *dṛśyam śarīram* (The body is visible). Comm.: " Thus to the Yogin who possesses the powerful energy of desire, whatever he sees becomes his body; seeing all as himself without separateness, through his likeness to Śiva;

thus in the body externally and everywhere, whatever is visible is the body of the Yogin and his body is whatever is visible."

The fourth *sūtra* (III. 14) says: *yathā tatra tathā anyatra* (whatever is there is everywhere). Comm.: "Just as in the natural body self-dependence is manifest, so also the Yogin's self-dependence is manifested in the bodies of others. The self-dependence of the devoted Yogin is the fulness of individuality." (25)

68. Seated in the chariot named Cakrarāja, she is armed with all the weapons (*cakrarājarathārūḍhasarvāyudha-pariṣkṛtā*).

Cakrarāja: several kinds of chariots are mentioned in the *Lalitopākhyāna*, of which Cakrarāja is one. Kiricakra and Geyachakra are examples of other sorts. The following is a description of the Cakrarāja chariot.

"The best of chariots, Cakrarāja, which belongs to the great queen, which consists of nine angles and which is ten *yojanas* in height and four in circumference, moved on with its Ānanda flag. Gīticakra which is the next best, which has huge wheels and seven angles, was occupied by Mantrārthā; Kiricakra which is considered one of the best chariots, which too has seven angles, was also there. Listen, O wise one! to the names of its deities. Listening to their names would bring you victory. Where the chariot Cakrarāja was, Geyacakra was also there, and where the Geya chariot stood, here the Kiricakra was also seen. These three chariots seemed like the three animated worlds."

Or; *Cakrarāja* may also be taken to mean Śrīcakra. *All the weapons*: Devī possesses all the means of attaining the knowledge of Self. These means are explained in *Śaiva-sūtras* as: *āṇavopāya, śāktopāya, śāṃbhavopāya*, etc. Yoga-śāstras also

refer to these means of attaining the knowledge of Self. In all these by the Śrīcakra is meant that which is pointed to as the pathway to knowledge. The *Yoga-sūtra* has the following: "If you concentrate on the inner apex of the nose it is what remains there for you in the right, the left and central paths. That is to say, when the *siddhi* is attained (when the Śrīcakra is reached) there is nothing more left for you to gain by Yoga practice. Śrīcakra is the highest point to which Yoga practices can lead.

Or *cakrarājaratha* may be taken as one word meaning the *siddhi* called *cakreśatva*, or power of controlling the Cakras. *Ārūḍha*: capable of conferring; *sarvāyudha*: all the rites. The *Bhagavad-gītā* says (IV. 33): "All rites, O Pārtha, are included in knowledge"; *knowledge* means Śuddhavidyā. The *Śiva-sūtra* (I. 22) says: "The dawn of Śuddhavidyā implies success in the mastery of the *cakras*." The commentary on this passage runs thus: "When not desiring limited powers he is prompted by a broad view to embrace all things in himself, his knowledge develops and Śuddhavidyā dawns. It is then he attains mastery over all the *cakras*. When the Yogin develops the power or capacity for embracing all things in himself and has touched the feet of Sadāśiva, he realizes by the pure knowledge of Śuddhavidyā which knows not the difference of *aham* and *idam*, 'I' and 'this,' that the Lord is both within and without him. Thus the eternal idea that 'I am the whole universe' is pure and stainless (*śuddha*) knowledge (*vidyā*). When this idea is developed and he is merged in it he, for ever, recovers his own *cit-śakti*. When by complete absorption in Devī the Yogin does so, he attains supreme lordship over the *cakras*."

69. She is attended by Mantriṇī who rides, the chariot Geyacakra (*geyacakrarathārūḍhamantriṇīparisevitā*).

Mantriṇī is another name for Syāmalā Devī, the dusky-coloured deity.

Geyacakra: *Geya*, to be praised; *cakra*, wheel; *ratha*, the disk of the sun. The sun's chariot is praised in the scriptures; (*vide Tai.-Ar.*, Ch. I). Those who ride the Geyacakra are Yogins devoted to Śrīvidyā. They are called Mantriṇīs. Those who have reached Sūryaloka, meditate on Devī to enable them to ascend to higher planes.

Again: *Geyacakra*: *Geya*, important; *cakra*, Śrīcakra; *ratha*, chariot; *ārūḍha*, contemplated upon. Tripurasundarī whose chariot is that important *cakra*, namely Śrīcakra, is contemplated upon. The person that does so obtains the power of the *mantra*, i.e. becomes a *mantriṇī*. When he realizes, he obtains the power of using the *mantra*, which is described in *Tantrarāja* and which has to be learnt from a *guru*. The *Śiva-sūtra* (I. 23) says: " By concentrating upon *mahāhrada* the power of the *mantra* is obtained." (Comm.) *Mahāhrada*, the supreme divine energy (Śakti); *concentration* (*anusaṃdhāna*), realization of identity with Śakti; *the power of the mantra* (*mantravīrya*), the perception of the fulness of individuality; *obtaining* (*anubhava*), full development of such perception." The above passage from *Śiva-sūtras* is explained at length by the holy Kṣemarāja in his commentary[1] wherein he states that the development of the *vidyā*-body is the secret of *mantras* (II. 3). (26)

70. She is preceded by Daṇḍanāthā who rides her chariot Kiricakra (*kiricakrarathārūḍhadaṇḍanāthāpuraskṛtā*).

[1] *Catalogus Catalogorum* mentions five commentaries on *Śiva-sūtras*:—One by an unknown author; another by Kṣemarāja, called *Śiva-sūtravimarśinī*; the third by Bhāskara called Vārttika; the fourth by Varadarāja which is frequently quoted in this commentary; and the fifth by one Rājānaka Rāma.

Kiricakra: *kiri*, a boar. The chariot called Kiricakra is of the form of a boar. It may also mean that it is drawn by boars. *Daṇḍanāthā* is the goddess Vārāhī. The *Tripurā-siddhānta* says, " She is called Daṇḍanāthā because she always carries a rod (*daṇḍa*) in her hand."

Kiricakra: Kiri, beams of the light (*kiraṇas*) of creation; *cakra*, the cycle of creation, preservation and destruction. Even though the Yogin has mounted the chariot Kiricakra, i.e. even though he is entangled in the cycle of creation, preservation and destruction, he is (*apuraskṛta*) beyond the scope, reach or touch of Daṇḍanātha (Yama or Death); he is not subject to death or destruction. The *Śiva-sūtra* (III. 33) says: " Though subject to the cyclic law, he is not excluded from the state of self-experience." The holy Kṛṣṇadāsa comments upon this passage thus: " Although the Yogin is involved in the incessantly revolving cycle of creation, preservation and destruction, if, in virtue of his spiritual attainments, he steadfastly clings to the higher path (of Yoga), he does not forfeit the state of self-experience, which leads to the highest or *turīya* condition."

71. She resides in the centre of the fortress of fire constructed by Jvālāmālinī (*jvālāmālinikākṣiptavahniprākāra-madhyagā*).

Jvālāmālinī is the Nityā deity of the fourteenth day of the lunar month. In the *Brahmāṇḍa Pr.* Devī addresses Jvālāmālinī thus: " O child! fire is the form, fire is thy body. Do thou protect the great army. Do thou construct a fortress of fire which shall cover the earth and extend over a hundred *yojanas* in circumference, and thirty *yojanas* in height."

Jvālā, fire; *mālā*, garland; *ākṣipta*, destroying; *vahniprākāra*, sparks of fire; *madhyagā*, she who is seated in the midst.

It was said that though the *jñānin* or wise man, is subject to the cyclic law of creation, preservation and destruction, yet there is no break, in his experience of unity with self. This seeming inconsistency, is explained by this name.

As a seer, he is in the midst of a blaze of fire [1] which destroys the darkness of ignorance. And as a creator, he is in the midst of sparks (*vahniprākāra*) which are thrown forth. He is like one who, standing between two combatants, is himself unaffected. Though by the actions of creation, etc. modifications arise, yet he remains unchanged. The *Spanda-śāstra* (Kārikā 14) says: "There are two states or conditions (*avasthās*), action and energy. The one (i.e. action) perishes, while the other is imperishable. Effort directed towards action may be stopped: when that effort ceases, the ignorant man thinks, that he is himself asleep. But his inner self which is the seat of omniscience never sleeps, though others may, for want of perception in themselves, believe it to be asleep." This means that though action manifested as the universe in the form of sparks, flame, etc. perishes, the wise man who is in the fire of consciousness, who is the brightness of the fire and who is brightness itself, never perishes.

But supposing the energy of Śiva, does not cease to exist, although his actions perish, what becomes of the aspiring Yogin? This *Śiva-sūtra* (III. 26) says, "He becomes one with Śiva." Hence there is no room for the above question. Another *sūtra* (III. 31) says, "The universe is an aggregate of his energies." The commentator explaining this *sūtra* writes: "His energies constitute the universe. He who possesses these energies is called Maheśvara. Āgamas state, everything is [due to] the aggregation of his energies." This

[1] *Jvālāmālā*, lit., garland of fire.

applies to Śiva, to him who is the same as Śiva and to him who is aspiring to become Śiva.[1]

Or, *jvālāmālinikā*, the five angles of Śakti; *kṣipta*, equally partaking of the essence; *vahniprākāra*, the four angles of Śiva; *madhyagā*, residing at the centre in the form of *bindu*. *Yoginīhṛdaya* (I. 8) says: " When [Devī] had created the five energies, and [Śiva] the four fires, the *cakra* [Śrīcakra] came into existence by their union." (27)

72. She is delighted at the activity of the *śaktis* that are prepared to destroy the army of Bhaṇḍa (*bhaṇḍasainya-vadhodyuktaśaktivikramaharṣitā*).

Śaktis, Nakulī and other goddesses.

Or, *bhaṇḍa*, the fettered soul; *army*, ideas of duality, etc. corresponding to the nature of a fettered soul; *śaktis* are the energies or ideas of non-duality, that are prepared to destroy the former. Devī is delighted at the onset of these ideas of non-duality. For, when a man enjoys even but a small portion of (true) bliss, the veil (of ignorance) is destroyed. The *Śakti-sūtra*[2] says: " When a person does not recognize it, he gets bewildered by his own energies, and is involved in *saṃsāra*." When a person does not recognize the existence of his own five powers of action, the energies, or more correctly, the three Yoga states called *khecarī*, *dikcarī* and *bhūcarī* take advantage of his weakness. These eneriges have two aspects, subjective (*paśubhūmikā*) and objective (*patibhūmikā*) and accordingly manifest themselves, in man, both internally and externally. The commentary on the *sūtra* quoted above, explains this point well. These eneriges should be killed out, by other energies because they are hindrances to the progress of the aspirant. The next *sūtra* says: " When he

[1] According to another reading, it applies also to ' the great Yogin '.

[2] These *sūtras* are not yet printed.

recognizes it and his thoughts converge inwardly to the seat of the mind, he becomes self-conscious." Thoughts here mean the modifications of the mental energy.

73. She rejoices at beholding the rising valour of the *nityās* (*nityāparākramāṭopanirīkṣaṇasamutsukā*).

The *nityās* are the fifteen Devatās, Kāmeśvarī to Citrā, who preside over the fifteen days of the lunar months. Their *mantras* are given differently in the *Jñānārṇava* and in the *Tantrarāja*.

The rising valour of the *nityās*: this is in reference to the prowess of the *nityās* displayed in destroying fifteen of the leaders of armies, Damanaka, Citragupta, etc.

Or, *nityās*, the eternal energies of one's soul; *rising valour* (*parākramāṭopa*), continual progress. Once developed the germ of knowledge in the inner soul continues to increase. The *Yogavāsiṣṭha* says: "All human arts perish by non-use, but the germ of wisdom once risen [in the heart] is never destroyed, but continues to grow." (28)

74. She rejoices in the valour of Bālā, (who was) ready to slay the sons of Bhaṇḍa (*bhaṇḍaputravadhodyuktabālāvikramanandità*).

The sons of Bhaṇḍa were thirty in number, namely Caturbāhu to Upamāya. Bālā a goddess nine years old. The *Brahmāṇḍa Pr.* says: "On hearing them, i.e. the exploits of the arms of her daughter, Devī was delighted."

75. She is delighted at the destruction of Viṣaṅga effected by mother Mantriṇī (*mantriṇyambāviracita-viṣaṅga-vadhatoṣitā*).

Mantriṇī, Śyāmalāmbā. *Viṣaṅga* and *Viśukra* are the two brothers of Bhaṇḍa. The *Brahmāṇḍa Pr.* says: "Once Bhaṇḍāsura, the head of the Asuras desired to create different kinds of Asuras. From his right shoulder he created Viśukra, who

was able to protect the company of the Daityas and who was equal to Śukra [the *guru* of Asuras in the matter of counselling] and from his left shoulder, he created Viṣaṅga." (29)

76. Rejoicing in the strength of Vārāhī, the taker of the life of Viśukra (*viśukraprāṇaharaṇavārāhīvīryananditā*).

Vārāhī, a goddess, by name Daṇḍinī. The *Tripurā-siddhānta* explains the word *vārāhī* as follows: "Because Devī, the Supreme, appeared to Varāhānandanātha [one of the *gurus* who was devoted to Devī], and because she has the face of a boar, she is called Vārāhī."

The Sons of Bhaṇḍa (no. 74) are the stains called *āṇava*, and others *mala* (impurities); *viṣaṅga* (no. 75): *vi*, opposed to; *saṅga*, attachments or the craving for worldly objects. Or *viṣa*, poison; *ga*, to go; i.e. perceiving sensuous objects with a poisoned view. Hence, Kṣemarāja, commenting on the *Śiva-sūtra* (III. 30: *yoviṣastho jñānaśaktihetuś ca*) explains that the word *aviṣa* refers to Māheśvarī and other energies that are opposed to *viṣa*, i.e. poison, evil. *Viśukra*: *Vi* opposed to; *śukra*, *tejas* or light, i.e. the embodied soul. Or, *vi* more, *śuk* pain; *ra* receive; i.e. *saṃsāra*.

Bālā (no. 74), *mantriṇī* (no. 75), and *vārāhī* (no. 76) represent certain internal modifications, when these destroy the opposed tendencies (indicated in the names of 74, 75 and 76) his own divine Self becomes pleased.

It is said in the *Śakti-sūtra*, "When he obtains strength [*bala*] he makes the universe his own." The commentary on the above says: "*Bala*, [universal] consciousness; *obtaining* becoming merged in it. The universe appears as identical with himself." The *Śiva-sūtra* (III. 42) says, "When, by true knowledge of reaching that, by killing that, *jīva* is destroyed." Comm: *That*, the frequently entered abode which is the reality of knowledge (or according to another reading,

the place of realization); *reaching*, lead the ture *knowledge*, i.e. the mind reaching forward to and devoted to the above abode. *Killing that*, the glazing the strong desire of the man who is stained by *āṇavamala*. Consequently the embodiment *jīvatva* also perishes.

77. Śrī Gaṇeśvara was formed by her glances at Kāmeśvara (*kāmeśvaramukhālokakalpitaśrīgaṇeśvarā*).

Seeing the Devas fettered by magical figures set up by the Daityas, Devī, by merely looking at her husband, gave birth to the great Gaṇapati whose *mantra* is the twenty-eight syllables, by which the fettering influence of the magical figures was destroyed and the Devas released. Thus says the *Brah. Pr.*: "Then Devī Lalitā looking again at the face of her Lord, smiled, and from the rays of that smile a certain god arose, having the head of an elephant with ichor flowing from the temples."

Or, it has just been said that the embodied soul was destroyed, but since it is eternal this is impossible. To remove this doubt, this name, concerning the destruction of the soul (the vehicle of the soul, i.e. *upādhi*) is introduced.

Kāmeśvara is the pure Śiva without attributes; *Glances*, personal knowledge (of him); *Gaṇeśvara*: *Gaṇa* the city formed of eight things (*puryaṣṭaka*) consisting of (1) five *karmendriyas*, (2) five *jñānendriyas*, (3) four *manas*, etc., (4) five *prāṇas*, (5) five *bhūtas*, (6) *kāma*, (7) *karma* and (8) *avidyā*; and Īśvara the lord; *kalpita*, attributed.

The word *jīva*[1] means the man possessed of the idea of egotism and of the idea that he directs the *puryaṣṭaka*. When these ideas are destroyed by his knowledge of the (true) lord of the *puryaṣṭaka*, which knowledge is created by

[1] The meaning is that when the *jīva* is absorbed in Brahman, there is no longer any *jīva* remaining as such.

ascertaining the true nature of his own self, then as there are no qualities there is nothing to be qualified.

The *Śiva-sūtra* (III. 42) says, "When the wearer of the garment formed of the [five] elements is released, he again becomes supreme and equal to the Lord." Comm. "By the extinction of attachment, as described above, the *jīva* [his embodiment] is destroyed, by removing the idea of the direction of the *puryaṣṭaka* and he is wholly released from the seat of egotism together with the elements which caused the origin of his body and no longer affect him, like one who wears a garment and attains *nirvāṇa* (emancipation) hence he becomes equal to the supreme Lord. Having entered into the substance of reality, the essence of consciousness and bliss, and thus being entirely filled, he becomes that [reality] itself."

This is confirmed by a *Śakti-śūtra* which says: "When a man attains consciousness and bliss [*cit* and *ānanda*] though body, life, etc. appear, he attains the firm union with the (universal) consciousness and (hence) emancipation (*jīvan-mukti*)." Another *Śakti-sūtra* says, "This [universal] consciousness and bliss are obtained by developing the mean [*madhya-vikāsa*]." This (word) *madhyvikāsa* means the great Gaṇeśa which is mentioned in (no. 78). The manner of developing the mean (*madhyavikāsa*) is said in the succeeding *sūtra* to be "by the destruction of doubt". These words, "by the destruction of doubt," are indicated in the text by "looking at the face of Kāmeśvara." *Delighted* (*harṣitā*) which comes in the next name (no. 78) is indicated by the above *sūtra* "attainment of consciousness of bliss"; for further explanation of the above, the reader is referred to the *Pratyabhijñāhṛdaya*. (30)

78. She is delighted at the great Gaṇeśa's breaking the obstacle formed of the magic figure (*mahāgaṇeśa-nirbhin-navighnayantrapraharṣitā*).

The *Magic figure* named Jayavighna (obstruction to victory) which had eight angles and eight tridents, was defended by eight Devatās, namely Alasā and others, was inscribed on a stone slab two *krośas* (four miles) in extent and thrown by Viśukra on the army of Devī. It was broken into pieces by Mahāgaṇeśa. This is described well in the *Lalitopākhyāna*.

79. She is showering missiles in response to the weapons thrown by Bhaṇḍāsura (*bhaṇḍāsurendranirmuktaśastrapratyastravarṣiṇī*).

According to *Dhanurveda*, the difference between *śastra* and *astra* is as follows: *Śastra* is that with which one strikes his enemies. It is always held in hand. *Astra* is that which is thrown out, or discharged by the hand, as the arrow of a bow.

Names 78 and 79 are also explained as follows: Mahāgaṇeśa, is the mastery over *puryaṣṭaka* or the city of eight things. It means the realization of self. The magic figure of Viśukra and the missiles of Bhaṇḍāsura refer to the different modifications of nescience (*avidyā*); and " Devī showering missiles " means the continuance of the act of realizing the supreme individuality. (31)

80. From the nails of her (ten) fingers sprang the ten forms of Nārāyaṇa (*karāṅgulinakhotpanna-nārāyaṇadaśākṛtiḥ*).

Nails, joints of the nails, or finger tips. *Ten forms* (*daśa*+*ākṛtiḥ*) of Nārāyaṇa are the ten incarnations of Viṣṇu, namely Fish, Tortoise, Boar, Man-lion, Dwarf, Paraśurāma, Rāma, Balarāma, Kṛṣṇa and Kalki. The Daityas sprung into existence from the missile called Sarvāsurāstra, which was aimed by Bhaṇḍāsura, were, Somaka, Rāvaṇa, Bali, Hiraṇyākṣa and others who were known to have fought, several battles, had their origins thus. In order to destroy these

Daityas, Devī created from her finger ends the ten incarnations of Viṣṇu (Matsya, Kūrma, etc.) in regular order from her right thumb to the left small finger. The following is from the *Lalitopākhyāna* where it is well described: "From the right thumb nail of the great Queen there sprang the divine, all-pervading Nārāyaṇa in the form of a great fish . . . . The ten Avatāras having performed their respective onerous tasks stood with folded hands before Mother Lalitā saluting her."

Or, *ten forms*: the word in the text is *daśākṛtiḥ*, which may also be taken to mean the five states (*daśā*) of *jīva* and the five functions (*kṛtiḥ*) of Īśvara. The five states of *jīva* are waking, dreaming, etc. and the five functions of Īśvara are creation, preservation, etc.

81. She burnt up the army of Daityas with the fire of the *astra* called Mahāpāśupata (*mahāpāśupatāstrāgninirdagdhāsurasainikā*).

This *Mahāpāśupata-mantra* is different from the six-syllabled *Pāśupatāstra-mantra*. The former belongs to Sadāśiva and the latter to Īśvara. The *Liṅga Pr.* says, "From Rudra to Piśācas are called Paśus, as Śīva is the lord of these, he is called Paśupati (lord of Paśus)." Hence this *mantra* belongs to Sadāśiva.

Or, *the fire of Mahāpāśupata weapons*, the highest mental modifications connected with non-duality, which arise progressively according to the progressive practice (of the devotion).

The army of the Daityas, the mental modifications, connected with ignorance. (32)

82. Bhaṇḍāsura with his army was burned up by the fire of the (weapon of) Kāmeśvara (*kāmeśvarāgninirdagdhasabhaṇḍāsurasainikā*).

With his army. According to another reading, *with his town* called Śūnyaka.

This weapon of Kāmeśvara is more powerful than the one mentioned in the preceding name.

The *Brah. Pr.* says, "The supreme Mother Lalitā, blazing with anger and throwing the whole universe into confusion, suddenly rendered lifeless, with the great weapon of Kāmeśa shining like the sun, the mighty Asura, the fierce and wicked Bhaṇḍa who was left alone, all his relations being slain. By flames discharged from that weapon his city called Śūnyaka (emptiness) with the women, children, cattle, and wealth, was suddenly burnt up and its site alone remained; thus the city became empty and its name Śūnyaka was justified."

Or, having described up to this (name) the condition of equality with Śiva of him who has attained the last stage (*sāyuja*) of the emancipation of the divine Self, while in this present life, he now shows that Śiva alone remains (i.e. he becomes Śiva himself) after the destruction, by the knowledge of the Self, of the condition brought about by Prārabdha (the Karma which began its operation in the present body), with the subtle body, etc. which is then like a burned cloth, a mere appearance of duality.

The fire of Kāmeśvara, the fire of consciousness, because he is the universal object of desire. The Śruti also (*Bṛ.-Up.*, II. 4-5) says, "For the sake of the Self everything is dear." *Bhaṇḍāsura*, the state of *jīva* (individuality); the cause of the appearance of duality; *the army*, the subtle body, etc.; or according to another reading *śūnyaka* (emptiness) the appearance of duality as is seen in a burned cloth; or it applies to the emptiness, or unreality of the atheistic school of duality.

When that state of *saṃsāra* (*jīvabhāva*) which appears to the devotee as void, is removed, himself remains, as consciousness alone.

83. Her supreme power is praised by Brahmā, Viṣṇu, Mahendra and others (deities) (*brahmopendramahendrādideva-saṃstutavaibhavā*).

The *Brah. Pr.* says, " On that occasion all the Devas headed by Brahmā and Viṣṇu, delighted at the destruction of Bhaṇḍa, came to wait upon her, etc."

Or, *Saṃstuta* (praised) realized in themselves; *vaibhava*, infiniteness and Omnipresence of the self. (33)

84. She was the life-giving medicine to Manmatha who was burnt up by the fire from the eye of Śiva (*haranetrāgni-saṃdagdhakāmasaṃjīvanauṣadhiḥ*).

The eye: the third eye of Śiva.

In the *Brahm. Pr.* occurs this story of how Devī who had enchained even her husband (Śiva) though he had renounced (the world) at the prayer of Brahmā, etc. restored Manmatha to life. This agrees with the saying, " Children rebuked by the father are consoled by the mother." Similarly the *Brahma-vaivarta Pr.* says, " If Hari becomes angry, the *guru* is the protector, but if the *guru* becomes angry there is no one to protect." But it may be said, since here Hari is the deity to be worshipped, Paramaśiva should be the saviour from the anger of Devī as he is the highest *guru*, and without exception (because Śiva is called Ādinātha, the first *guru*). This is wrong, because Paramaśiva also is one of the devotees of Devī and the devotee requires a *guru*, hence Tripurasundarī must be his *guru*; and in the *Yoginīhṛdaya* (III. 211) Śiva says to Pārvatī, " O noble Lady, [this knowledge] should not be given indiscriminately to atheists. Thus by you, who are in the form of my *icchā*, was I commanded." To every effort desire is cause, Devī

is the well-known cause of Śiva's activity and she is his *guru*, hence one of her names is "in the form of *guru*" (no. 603). The *Catuśśatī-śāstra* says, "Without Śakti, Śiva has neither name nor abode." According to the Tantras, Śiva became the first *guru* (Ādinātha), because he possesses the *icchāśakti*. Therefore there is no need to ask whether Devī is included in the circle of the *gurus*, or whether she is superior to Śiva, the first *guru*. So the *Mahāsvacchanda-tantra* says, "Sadāśiva himself standing as both *guru* and pupil promulgated the Tantras in the form of questions and answers." The word "himself" (*svayameva*) means, by dividing his real and manifested forms (*prakāśa* and *vimarśa*) he became both *guru* and pupil. Suggesting and questioning were the part of Devī, and teaching and responding, that of Śiva. To express the above, Śiva speaks (in the *Yoginīhṛdaya* (III. 2) of Devī as "in the form of his *icchā*," and addresses her as "Noble Lady". Really speaking, (among the ranks of *gurus*) next to Ādinātha (Śiva, the first *guru*) is counted Ādiśakti, and Ādinātha is second to none. There is no authority for taking either of those two as the first, but Ādiśakti united with Ādinātha, should be taken in the second rank, as she is the teacher of the third *guru*, Sadāśiva by name, i.e. among the ranks of *gurus*, first is Ādinātha, second Ādiśakti, and third Sadāśiva).

Or, *hara*, taking the real nature of the Self; *netā*, leader; *fire*, causing forms to change; that is to say the root of ignorance (*mūlājñāna*); burned by that, *kāma*, the embodied soul whose real nature is Śiva; *saṃjīvana*: *saṃ*, entirely—getting rid for ever of the veil (of *māyā*), and *jīvana*, the attainment of his own real nature; *medicine*, i.e. Devī is the means to attain one's own real nature. The meaning is that Mokṣa is the attainment of one's own real nature, through the worship

of that which is in the form of *vidyā* and by getting rid of *avidyā*. Before burning, Manmatha was embodied, afterwards he was living without a body; this illustration shows that the *jīvas* which were before Brahman, became embodied through the influence of nescience; when he has got rid of that influence, he has no longer any body and becomes one with Brahman. This (idea) is also contained in the last *Śiva-sūtra* (III. 46), "The union already described again occurs." Comm. "*union* (*milana*), again realizing one's own Caitanya; this occurs to the Yogin who has reached the highest stage of Yoga. *Again*, the attainment of union with Śiva is not a new thing for the Yogin, because it is his own real nature; his own nature was hidden by the depravity, brought about by the many material images, raised by the power of illusion, and the nature of Śiva becomes manifest [in him] when the covering is dispersed by following the method taught by the *guru*. Thus Śiva said."

The last *Śakti-sūtra* also says, "The attainment of his own divine nature and the mastery over the *cakras*."

85. Her lotus face represents the divine *vāgbhava* group (a group of syllables in the *Pañcadaśī*) (*śrīmadvāgbhavakūṭaika-svarūpamukhapaṅkajā*).

Up to this the supreme form of Devī has been set forth by the actions of her physical form such as "the slaying of Bhaṇḍāsura," intended to convey a double meaning, because it is subtler than the subtle and therefore must be described in an esotric manner, and now her subtle form which is inseparable from her physical form is described.

This subtle form has three divisions, subtle, subtler and subtlest; the first representing the fifteen syllabled *mantra* (*Pañcadaśī*), the second Kāmakalā, and third one is Kuṇḍalinī.

The first is described under three names:

Śrīmat (divine) having power of conferring wisdom and other exalted powers. *Vāgbhava*, that by which a person attains the power of speech. The *vāgbhavakūṭa* the group of five syllables. (34)

86. From the throat to the waist she represents the *madhyakūṭa* (*kaṇṭhādhaḥkaṭiparyantamadhyakūṭasvarūpiṇī*).

Madhyakūṭa, *kāmarājakūṭa*, a group of six syllables. It is said, " As *kāma* [desire to create the universe] resides in thy heart (thy *mantra* of the 2nd part) is called Kāmarāja. O, Ambā, as thou art about to create [the universe], the next [3rd part] is called *śaktikūṭa*."

87. From the waist downwards she represents *śakti-kūṭa* (*saktikūṭaikatāpannakaṭyadhobhāgadhāriṇī*).

Śakti is so called because it is the *śākti* of the wise. This is a group of four syllables. (35)

88. She is the root *mantra* itself (*mūlamantrātmikā*).

Mūla root, this is the fifteen syllabled *mantra*, *Pañcadaśī*, it is the root of the four objects of human desires (*puruṣārthas*): *Mantra*, *man* repetition; *tra* protection—it protects those who repeat it. It is declared, " *Mantra* is said to be that, with increasing repetition [*manana*] of which, with full reflection of 'I-ness,' destroys one's transmigratory life [*saṃsāra*], and protects [*tra*] him."

89. The three divisions of the root (*mantra*) form her body (*mūlakūṭatrayakalebarā*).

The three divisions of the *mantra* may be taken as forming either her physical or her subtle form.

Really the word *mūla* (of the previous and this name) means the subtler body called *kāmakalā*. " The three divisions " are the parts of *kāmakalā*. This *kāmakalā* with its three parts is to be learned from a *guru* alone. The first part of the *kāmakalā* is (called) *ūrdhvabindu* (one *bindu* at the

top), the next is two crossed *bindus* and the lowest is called *hārdakalā*. These three in order take the form of the three groups of the fifteen-syllabled *mantra* as well as the face and other parts (face, throat to waist and down the waist) of the physical form (of Devī). The *Nāthacaraṇāgama* explains this and the preceding name to indicate the subtler form of Devī, in her collective and individual aspects.

90. She has the special taste of the nectar of *kula* (*kulāmṛtaikarasikā*).

After describing the form of Devī, in *brahmāṇḍa*, he now proceeds to describe her subtlest form called Kuṇḍalinī in the *piṇḍāṇḍa* (in the body). That Kuṇḍalinī in the Mūlādhāra, sleeping in three and half coils, roused by Yogins, breaks through the six *cakras* as well as the three knots, called Brahma, Viṣṇu, and Rudra-granthis and proceeding to the Sahasrāra, from the moon's orb, which is the pericarp of the lotus, she causes the nectar to flow; even those who are not Yogins attain all these advantages by mere thinking (*bhāvanā*).

Kula, genus. This has one common knowledge of the triad of the known, the knowing and the knowledge. When one says "I know the pot," there thought alone remains, and if that requires another knowledge it is as if one light requires another light (to illuminate it). So the triad is called *kula*. The *Cidgaganacandrikā* says, "*Kula* is the measurer, the thing to be measured and the measuring." There are thirty-two lotuses (in the body) some facing upwards, and some downwards; these are described in the *Svacchandasaṃgraha* and other works. Amongst these, the lowest one is called *akula* because it has no connection with the triad (measurer, etc.); and the other lotuses which are above it are called *kulas*. (In the *Setubandha*, the same commentator, enumerates

twenty-two lotuses with their names and their proper places; but here thirty-two lotuses. Vide *Yoginīhṛdaya*, I. 27.)

Or *ku*, earth and *la* absorption, i.e. Mūlādhāra, because, in it the earth (*tattva*) is absorbed. The road of Suṣumnā is called *kula*, because it is connected with the Mūlādhāra.

The nectar flowing from the Sahasrāra is called *kulāmṛta*; or according to the *Svacchandasaṃgraha*, "body is called *kula*". *Kulāmṛta* is so called because it is connected with the body.

91. She is the protector of the secrets of the family (*kulasaṃketapālinī*).

Kula, the scripture, because it explains and is equal to the thought of the worshipper and the object of worship. So the *Kalpa-sūtra* (Paraśu, VI. 39) says, "One should keep in secret the *kula* scriptures." The Āgamas also say, "All the Śāstras enter the *kula*" i.e. explain the object of the worship); or *kula* the (right) conduct; for the *Bhavi. Utta. Pr.* says, "*kula* means not family, but right conduct."

The Protector: Devī never allows the revealing of the secret of these two (scripture and right conduct) to the ignorant, and makes the thread[1] (instruction) unbroken by revealing it (the secret of the above) to those who follow the tradition. The secrets are threefold, namely the secret of the *cakra*, of the *mantra* and of worship. *Yoginīhṛdaya* I. 5) says, "O Great ruler, thus Devī Tripurā, has the threefold secrets." In the *Cintāmaṇistava*[2] also it is said, "This family woman Kuṇḍalinī entering the royal road Suṣumnā taking rest at intervals in the secret places (in the *cakras*),

[1] The word used is *saṃpradāya*, i.e. one who belongs to a particular established doctrine, which has come by transmitting from teacher to student.

[2] This is attributed to Śrī Śaṃkarācārya (Vide Burnell's Catalogue of Sanskrit MSS. in the Palace at Tanjore, p. no. 199 B).

embraces the supreme husband and causes the nectar to flow (in the Sahasrāra)." (36)

92. The family woman (*kulāṅganā*).

Kula the chaste family. She belongs to such a family. The meaning is that the respectable woman is well protected, so, she also is protected (kept in secret) by the veil of *avidyā*. The *Kulārṇava* says, "Every other *vidyā* is as public as a courtesan but this Śāṃbhavī-vidyā is protected like a respectable woman." The holy Paraśurāma also says (*Kalpa-sūtras*, I. 30) "The other *vidyās* are like courtesans, quite public."

93. Residing in the *kula* (*kulāntaḥsthā*).

She is standing between the measurer and the thing measured; or *kula:* Scripture, and she is in the midst of the scriptures, because she is the object of Kula knowledge.

94. Belonging to *kula* (*kaulinī*).

Because she is worshipped in every house, in every place, in every body, and in every family; according to the *Viśva*, "*Kula* means, country, house, a collection of things belonging to the same species, tribe, and body." The *Bha. Utt. Pr.* says, "Devī is to be worshipped, in every place, town, house, village, and forest by men who are devoted to Śakti."

Again, the lower thousand-petalled red lotus is also called *kula*. The *Svacchandatantra* says, "In the pericarp of it, Kula Devī resides and in the petals Kulaśaktis."

Or, according to the Tantras "*Kula* means Śakti, *akula*, Śiva, and union of Kula with Akula is called Kaula." *Kaula* means the essence common to both Śiva and Śakti, hence Devī is called Kaulinī.

95. Kulayoginī.

It is commonly said by some that *kaula* means offering worship, etc. to a *cakra* (mentally) inscribed in ether. She

is called Kulayoginī because she is connected (*yoga*) with the *cakra* just mentioned.

Nos. 94 and 95 are named as one by the author of the *Chalākṣara-sūtras*. We will explain the reason of it in the 10th hundred.

96. Having no *kula* (*akulā*).

The thousand-petalled lotus at the base of the Suṣumnā is called *akula*. The *Svacchandasaṃgraha* says, "The Suṣumnā has a thousand-petalled lotus, at the top as well as at the bottom . . . is a pair of shining lotuses, O ruler, the *kula* and *akula*." She is called *akula* because she is in the form of *akula* or her abode is in it.

Or, because she has no family (*kula*), body, etc. she is called *akula*.

97. Living in the *samaya* (*samayāntaḥsthā*).

Samaya is commonly (lit. traditional custom) explained as offering worship, etc. to a *cakra* in the ether of the heart. That (worship) is unanimously decided by all the Yogins as the supreme, hence it is called *samaya*. *Samaya* also means the five books of Vasiṣṭha, Śuka, Sanaka, Sanandana, and Sanatkumāra, because they describe this internal worship.

Or, *samaya: sama*, equality *ya*, he who attains, i.e. both Śiva and Devī. The equality between Devī and Śiva is fivefold, namely equality of place i.e. (*cakra*, rites, etc. are the same), functions (creation, etc.), actions (dancing, etc.), name (Śiva and Śivā, etc.), and form (red complexion, etc.). This is explained in detail by Lolla in the commentary on the *Vāsanā-subhagodaya*.[1]

[1] This, I suppose, is another name for Gauḍapāda's *Subhagodaya* (see also *Ānandalaharī*, v. 41).

Anta (in) means according to the *Viśva*, " corner, near, destruction, real nature, and beauty." She is the real nature of these two (*heart* and the five books).

98. Devoted to the conduct of *samaya* (*samayācāra-tatparā*).

Samayācāra means the conduct described in ten chapters of the *Rudrayāmala*.

Or, when the initiate, through the influence of the *guru's* side glance, becomes steady by the practice of either the six or the four kinds of union, and has been pruified by the mystical practice called " Mahāvedha," then on the ninth day (Mahānavamī of the lunar month) Devī, (Kuṇḍalinī) awakens, leaving the Mūlādhāra, and appears to him in the Maṇipūra (*cakra*). In that *cakra* she is to be worshipped by the ceremonies beginning with *pādya* (offering water for the feet) and ending with *bhūṣaṇa* (decking her with jewels); then having led her to Anāhata, the ceremonies should be continued to *tāmbūla* (giving betel); next having led her to Viśuddhi, she should be worshipped, surrounded by the rays of the Candrakalās which are there; having led her to Ājñācakra, the *nīrājana* ceremony (waving lights before her, this indicates the end of the ceremony) should be performed. (Next and last) in the thousand-petalled lotus in the centre of the Saraghā, she should be united with Sadāśiva; then drawing a veil, he should remain in the next house waiting till she returns to and enters the Mūlādhārakuṇḍa. The method of effecting this must be learned from a *guru*. This is what is meant here by *samayācāra*.

Devoted, She is devoted to these two (the conduct, as in the *Rudrayāmala*, and the Suṣumnā method). (37)

99. Chiefly residing in the Mūlādhāra (*mūlādhāraika-nilayā*).

There is a four-petalled lotus called Mūlādhāra; in its pericarp there is a *madhyabindu*, called Kulakuṇḍa; in that Kuṇḍalinī sleeps, always having her face covered. *Mūla* the root, *ādhāra*, support, the Mūlādhāra is the root of Suṣumnā and the support of Kuṇḍalinī.

100. Severing the knot called Brahmagranthi (*brahmagranthivibhedinī*).

Of the six *cakras*, each has two knots on both sides. The Svādhiṣṭhāna-cakra has three including Brahmagranthi.

Thus ends the second Kalā called Tāpinī, with the first hundred names in the work called *Saubhāgyabhāskara* of Bhāsurānanda.

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101. Appearing in the Maṇipūra (*maṇipūrāntaruditā*).

Maṇipūra-cakra is in the navel and there is a ten-petalled lotus; in that, while engaged in the act of *samaya* worship (Vide under name 98) Devī is decked (*pūra*) with gems (*maṇi*). Hence this *cakra* is called Maṇipūra. *Appearing*, by removing the knot (Brahmagranthi) which is below this *cakra*.

102. Severing the knot called Viṣṇugranthi (*viṣṇugranthivibhedinī*).

Above the Maṇipūra is the knot called Viṣṇugranthi; *Severing* (*vibhedinī*): *vi*—completely and *bhedinī* breaking. As Viṣṇu resides in the Maṇipūra, this knot is called Viṣṇugranthi. Similarly, the Brahma and Rudra-granthis are so called, because Brahmā and Rudra reside in these centres respectively. (38)

103. Residing in the centre of the Ājñācakra (*ājñācakrāntarālasthā*).

Between the eye-brows there is a two-petalled lotus; it is called Ājñācakra, because in it the *guru*, who instructs (*ājñā*) resides. Or, *ā*, little; *jñā*, knowledge, i.e. knowledge arises first in him and mentally attains the conquest of that *cakra*. Therefore it is called Ājñā.

104. Severing the knot called Rudragranthi (*rudra-granthivibhedinī*).

The two Rudragranthis are in the Anāhata centre of the heart. In practice the order is reverse.

Or, there are four parts (Khaṇḍas) in the *Śrīvidyāmantra* called respectively, Agni, Sūrya, Soma and Candrakalā, also called, Vāgbhava, Kāmarāja, Śakti and Turīya (*kūṭas*) (Vide the names 85 to 90). Among these four there are three *hṛllekhās* (*hrīṃs*) these are called "knots" and named respectively, Brahma, Viṣṇu and Rudra-granthis. *Severing* means penetrating into.

Really speaking these six (*cakras*, 94 to 104 names) signify the roots or origins (of the universe) as said in the fourth chapter of the *Dattātreya-saṃhitā*. " Mūlādhāra and the other five *cakras* are together called *Kula*; there are three knots among them, these three are called Devī-cakras. The earth (and water) *cakras* are indicated by the Brahmagranthi. The next two powerful and shining *cakras* are fire and sun; these two are indicated by the Viṣṇugranthi; this shining one confers all the *siddhis*. The next two *cakras* in the form of air and ether are indicated by the Rudragranthi, the seat of mighty benefits."

105. Having ascended the thousand-petalled lotus (*sahasrārāmbujārūḍhā*).

This is in the lower part of Brahmarandhra.

106. Showering down torrents of ambrosia (*sudhādhā-rābhivarṣiṇī*).

This ambrosia comes from the moon of the pericarp of the lotus. The Śruti (*Tai. Brā.*, III. 12. 3) says, " Let

the feet (of Devī) which cause torrents of nectar to flow on all sides make us satisfied." (39)

107. Brilliant as the lightning flash (*taṭillekhāsamarucih*).

The Śruti (*Tai. Ār.*, X. 13. 2) says, "Bright as the flash of lightning."

108. Residing above the six *cakras* (*ṣaṭcakroparisaṃsthitā*).

Saṃsthitā (Residing): *Saṃ*, permanently, *sthitā*, residing above the six *cakras*, namely Mūlādhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddhi and Ājñā.

109. Greatly attached to festivals (*mahāsaktiḥ*).

Festival means the union of Śiva and Śakti (in the Sahasrāra).

Or *Maha* is *tejas* ; *āsakti*, devoted to.

The *Viśva* says, "*Maha* means festival and *tejas*."

Or *mahat*, greatness, *ā*, on all sides, *sakti*, attachment.

110. Kuṇḍalinī.

Kuṇḍala means coiled, hence Kuṇḍalinī what is coiled. Its own form is like a coiled serpent. The *Tantrarāja* says, "The shining (*tejas*) vital energy (*jīvaśakti*), which is the manifestation of life (*prāṇa*), is called Kuṇḍalinī, which resides in the centre of the flames of fire of Mūlādhāra. She is sleeping like a serpent, having three (and half) coils, radiant, she is ever hissing in the centre of Suṣumnā where she resides, in the head of *māyā*. When a man after closing his ears does not hear this sound he is near to death." The *Yogavāsiṣṭha* in the story of Cūḍāla says, "Recognize Kuṇḍalinī in your Self, which is the very life of the mind which is also called Puryaṣṭaka, like the scent in the flower." The *Devī Pr.* explains that, "She is called Kuṇḍalinī because she has the *śṛṅgāṭaka* form" (triangle form, and the three angles are *icchā*, *jñāna* and *kriyā* (vide *Yoginīhṛdaya*, I. 51 comm.).

Or, the *vāgbhavabīja* is known as Kuṇḍalinī.

111. Fine as the fibre of the lotus stock (*bisatantu-tanīyasī*).

The Śruti (*Tai. Ār.* X. 13. 2) says, "Fine as the point of an ear of rice, safforn coloured, radiant, and like an atom.'

The names from 90th downwards to this name form one group.

The *Vāmakeśvaratantra* says, "The *śakti* called Kuṇḍalinī in the form of a serpent, beautiful, fine as lotus, fibre, resides in the Mūlādhāra. Biting the pericarp of the Mūlādhāra which is like the pericarp of a lotus, with its tail in its mouth and connected with the Brahmarandhra. Seated comfortably in the lotus posture (*padmāsana*) contracting the anus, his mind fixed upon *kumbhaka*, the aspirant should force the breath upwards. By the compression of the breath, the fire in the Svādhiṣṭhāna blazes up. By the force of this blaze and by the force of the breath, the serpent king (Kuṇḍalinī) awakes and breaks through the knots called Brahma, Viṣṇu and Rudra-granthis, as well as the six lotuses; this energy unites with Śiva in the thousand-petalled lotus. This should be known as the supreme state (*parā*) and it is the cause of final beatitude."

The *Aruṇa Up.* (*Tai. Ār.*, I. 27) also says, "Arise: sleep not; ye who rejoice in the light, desire the fire; be satisfied [by the nectar] of the king who is with Umā, with the help of the hot sun." Thus the Upaniṣad exclusively refers to Devī. Hence we find in the *Śyāmalā-sahasranāman* among the thousand names of *Śyāmalā*, one name is particularized as "praised by the *Aruṇopaniṣad*." This is a dialogue between the devotees called *pṛśnis*. *Who rejoice*. etc. *Bhārata*: those who are devoted to Sarasvatīvidyā, i.e. the devotees of Śrīvidyā; *arise*: persevere in your devotion. *Sleep not*: do

not be careless; or *arise*: (the Kuṇḍalinī); *sleep not*, do not allow her to sleep. *Fire*, the fire in the Svādhiṣṭhāna, convert this in the form of Kuṇḍalinī; *desire*, raise her by the force of your wish. *With the help of the hot sun*, the sun which is between the Anāhata, and Viśuddhi *cakras* accompanied by the fire. *Of the king who is with Umā*, the king of kings (Śiva) with his Queen, who is residing in the lunar orb belonging to Sahasrāra. The meaning is: having raised the Kuṇḍalinī fire and united with the Kuṇḍalinī sun and leading these two into the lunar orb and uniting them through the common essence of Śiva and Śakti; then by the streams of ambrosia flowing from this (union) filling the seventy-two thousand channels he becomes satisfied thereby.

Thus (another Śruti says) (*Tai. Ār.*, I), "Whatever the hissing sound the girl makes, whatever the woman (does), and whatever good things, the woman after marriage does, fire helps." *Girl* (*kumārī*): *Ku*, earth, *mṛ*, absorption, i.e. Kulakuṇḍa (Mūlādhāra). Kuṇḍalinī is so called because she belongs to Mūlādhāra. *Kumārī* is meant here as a newly born baby, (because Kuṇḍalinī, is described here with the sound of hissing) crying when she has just risen from the Mūlādhāra. *Woman* marriageable, by the ripening influence of the sun above Anāhata, she attains maturity. *The woman after marriage* (*pativratā* lit. the selection of a husband); *pati*, husband, Kāmeśvara, who is in the Brahmarandhra. *Whatever she does*, in these three stages (of girlhood, etc.) *Good things*, the flowing of ambrosia, etc.; *Fire* in the Svādhiṣṭhāna: it helps because the lunar orb becomes liquified by that fire and thus causes the flow (of nectar). The *Sanatkumāratantra* supports the above assertion. "The ascetics called *pṛśnis* devoted to Śrīvidyā having assembled, instruct one another; arise, O Bhāratas, do not delay, desire the fire in the

pericarp of the Svādhiṣṭhāna; with the help of the sun, having liquified (the moon's disc in Sahasrāra) be contented (by the flow of nectar caused by the union) of the king Śiva who is with Umā . . . in the marriage of the female serpent (Kuṇḍalinī), fire alone was the companion."

Thus another Śruti (*Tai. Br.*, III. 12. 3) also says, "May the pure feet which are blazing, illuminating, bright, glorious, and the means of entering the world (of Brahman) make us satisfied." *Blazing, illuminating*, etc. indicate respectively, fire, sun, moon and Kalā. *Caraṇa* (feet) moving to and fro; hence Kuṇḍalinī which moves (between Mūlādhāra and Sahasrāra). The meaning is, let the Kuṇḍalinī satisfy us by the flow of nectar entering the seats of fire, etc. This is further explained in the *Śukasaṃhitā*; "May Kuṇḍalinī, whose movements are secret and who by the blaze of the fire, by the illumination of the sun and by the brightness of the moon, cause the ambrosia to flow through the seventy-two thousand channels, and make us contented." Thus also explained we find the same in the *Vasiṣṭha* and other Tantras. (40)

112. Bhavānī.

Bhava means, Mahādeva, *saṃsāra*, and Manmatha; and *ana* to give life. The *Devī Pr.* explains the meaning thus: "*Bhava* means Rudra, Kāma, the ocean of *saṃsāra;* Devī is called Bhavānī because she gives life to the above."

Or, the water form of Śiva (one of his eight forms) (is called *bhava*, his wife is Uṣā, and his son Śukra. We read the same in the *Liṅga* and *Vāyu Prs*. The *Vāyu Pr.* adds, "Because all beings came from him and subsist in water, as he is the origin and supporter of all beings, he is called Bhava." She is Bhavānī because she is the giver of life (*ana*) to *bhava*, water.

Or, according to the *Padma Pr.* in the chapter enumerating the hundred and eight places of pilgrimage, she is said to be the presiding deity of the place called Sthāneśvara.

113. She is to be attained by meditation (*bhāvanāgamyā*).

Having described the five forms, he describes by a few names the means of reaching them.

Bhāvanā. There are two kinds of meditation, one on the words themselves (*śābda*) and the other on the meanings (*ārtha*); *words* mean here sacred words which are to be meditated upon according to the will of the *Guru.* We have explained in the *Mīmāṃsakavādakautūhala*,[1] as depending on the will of the Lord. *Meanings*: tending towards action (*pravṛttirūpa*). This is also explained in the above work as the relations of cause and effect. The word *gamya* may be taken as *agamya* unattainable.

Or, She is unattainable by the path of action (*karmamārga*). Or, it means the purification of the mind as the result of that (right action).

Or, there are three kinds of meditation. The *Kūrma Pr.* says, "There are three forms of meditation, Brāhmī, Māheśvarī, and Akṣara, these three, O twice-born, always, reside, in Rudra." In another place it says, "O Brāhmaṇa, learn the three kinds of meditation set forth by me; one is concerning me (*akṣara*); the second is upon the unmanifested (Māheśvara); the last is on Brahman with the three attributes (*guṇas*); thus the three kinds (of meditation) should be known." This was told to Indradyumna by the lord in his tortoise incarnation. The characteristics of these (meditations) should be learned from the *Ratnatrayaparīkṣā* of (Appaya) Dīkṣita.[2]

[1] The MSS. are available in the Southern Districts.

[2] The author of 104 works on different subjects.

Or, there are three states of meditation, namely *sakala*, *sakala-niṣkala* and *niṣkala*. The *Yoginīhṛdaya* distinguishes the three kinds of meditations thus (I. 27): "Meditation (from Mūlādhāra) to Ājñā is *sakala*; (from Indu) to *unmanī* is *sakalaniṣkala*; in supreme abode (*mahābindu*) is *niṣkala*."

114. The woodcutter of the forest of earthly existence (*bhavāraṇyakuṭhārikā*).

115. Delighting in benevolence (*bhadrapriyā*).

Or, *bhadra* may mean a kind of elephant.

116. Of benevolent appearance (*bhadramūrtiḥ*).

117. Conferring prosperity on the devotees (*bhaktasaubhāgyadāyinī*).

According to the *Agni Pr.*, "*Bhaga* means fortune, desire, magnanimity, strength, effort, sun and fame." *Subhagā*, Lalitā herself.

Ṣaubhāgyas are her qualities; she unites (the above mentioned ones) with herself. But in the *Padma Pr.* it is said, "Sugarcane, Pārijāta (*tarurāja*), *niṣpāva* and *jīra* seeds, cow's milk with its changes, i.e. butter milk, curd, ghee, etc. the saffron coloured things, flower, and salt, thus the eight things are called *saubhāgyāṣṭaka*." Because these are used on auspicious occasions.

Or, *su* much, *bhāgya* luck, i.e. She makes her devotees fortunate.

From 109 to 117. Nine names are divided according to the *Chalākṣara-sūtras*. (41)

118. Delighting in devotion (*bhaktipriyā*).

Bhakti is of two kinds, primary (*mukhya*) and secondary (*gauṇa*); primary devotion is a particular mental modification called "longing" directed towards Īśvara. The Bhakti-mīmāṃsā-sūtra (*Śāṇḍilya-sūtra*, I. 2) says, "It (devotion) is supreme longing for the Lord." *Supreme* (*parā*) indicates

according to the commentator that there is another kind (secondary) of devotion. The secondary devotion is in the form of service (to Lord) as described in a *sūtra* (I. 20), "The attainment of concentration is by *gauṇī*." The *Garuḍa Pr.* says, "The root *bhaj* is repeated in the service; so service is declared by the wise to be an important means (of reaching the Lord)."

There are many kinds of devotion, such as, remembering, pronouncing the name of God, etc. The *Āditya* and *Garuḍa Prs.* say, "The devotion is of eight kinds, even if found in a barbarian [*mleccha*] he is best of Brāhmaṇas, he is a Saṃnyāsin, he is prosperous, he is an ascetic and he is a learned man," etc.

The *Viṣṇu Bhāg. Pr.* says, "There are nine kinds of devotion." The *Bṛ. Nāradīya Pr.* says, "Ten kinds of devotion should be known, they are like a conflagration to the forest of sin." So there are many kinds of Bhakti like the above which should be known. All these are here included in the word *bhakti*. The *Śiva Pr.* says, "What can mortals do for me who is [ever] satisfied and who has accomplished his end; but [the devotees] whatever they do [by devotion] externally or internally, I receive."

119. To be approached by devotion (*bhaktigamyā*).

The Śruti (*Kaṭha-Up.*, IV. 1) says, "The self-existent constrains the senses which turn to external objects; therefore man sees the external objects, not the internal self; but the wise, with eye averted, and desirous of immortality, behold the inner self." The Smṛti also says, "The Yogins see the eternal Lord." The *Yoga-sūtra* (I. 23) says, "By meditation also upon Īśvara." The commentary, *Rāja-mārtāṇḍa*, explains *meditation* as devotion. The *Brahma-sūtra* (III. 2. 24) says, "And in the state of perfect conciliation

also [the Yogins apprehend the highest Brahman] according to Śruti and Smṛti." The meaning is: although Brahman is unmanifest, it becomes perceptible through devotion; thus Śrutis and Smṛtis say. *Bhagavad-gītā* also (XI. 54), "By undeviated devotion, I may thus be perceived, Arjuna, and known and seen and entered in essence, O Paraṃtapa." Here "entered" means salvation, the attainment of Brahman itself, that is to be attained by devotion alone.

To be approached (*gamya*) also means to be obtained; because in the Śruti (*Chā. Up.*, II. 23.2): "One who resides in the Brahman obtains immortality," the word "reside" means devotion. Also the *Bhakti-* and *Brahma-mīmāṃsās* (*Śāṇḍilya*, I. 4 and *Vedānta*, I. 1. 7) say, "Of him who is engaged in that [devotion] immortality is declared." In the *Nityātantra*, also after describing the characteristics of devotion, explained as that which confers all objects of human desire; it is said, "One who places reliance on the *guru* whose characteristics have been already described, and in his teachings, and in the practice taught by him, which destroys the doubts of his mind; thus the devotion, which gives every thing, is the cause of crossing [the ocean of] *saṃsāra* and making one firm. Devoid of which [devotion] men surely suffer here and hereafter."

Or, *bhakti*, characteristics (*lakṣaṇa*), *gamya*, to be known; because the words *satya*, *jñāna* (*Tai. Up.*, II. 1), etc. each with its own meaning cannot describe the unqualified Brahman (directly). Hence the *Triśatī* (name 73) says, "She is to be known by characteristics." In a certain *sūtra* of Jaimini, the word *bhakti* is explained as characteristics. In our *Śivastava* we said, "O Lord, I have no power to praise even an atom of your greatness, yet resting on imperfect devotion to you I composed [this hymn]. 'The couch never cries'

[a proverb] so in the world, O Paramaśiva [men succeed] by devotion, and not by their own power."

120. Controlled by devotion (*bhaktivaśyā*).

It is said, "O Śivā, though independent, thou art become subservient by devotion."

121. Remover of fear (*bhayāpahā*).

The Śruti (*Tai. Up.*, II. 9. 1) says, "By knowing the bliss of Brahman none fears anything." The *Vāyu Pr.* also says, "In the forest, and other places, in water, on earth, in the presence of a tiger, and before wild beasts, and robbers, and specially in all difficulties and diseases, the names of Devī should be repeated."

122. Śāṃbhavī (the wife of Śiva).

Or, she is the mother of the devotees of Śaṃbhu. According to the Yoga-śāstra (*Haṭha Pra.*, IV. 36) it means a *mudrā* which is there explained: "The object is within, the sight without closing or opening the eyes is outside, this is called *śāṃbhavī mudrā* concealed in all the Tantras." But the *Kalpasūtra* (of Paraśurāma, I. 32) says, "There are three initiations, *sāktī*, *śāṃbhavī*, and *māntrī*" and the characteristics of each are described in that (*sūtra*) in detail; according to the *Devī Bhag. Pr.* "A girl of eight years is called *śaṃbhavī*."

123. Worshipped by Śāradā (*śāradārādhyā*).

Śāradā, Sarasvatī, and the deities of speech. Or, she is to be worshipped in the spring, or in the rainy season (*śārada*). The *Mārk. Pr.* says, "She should be worshipped in the spring and in the rainy season." The *Rudrayāmala says*, "The *raktadaṇḍikā* (an aspect of Devī) should be worshipped during the nine days in spring."

Or, *Śārada*, the clear minded men; or according to the *Medinīkośa* it means, one of the states of life (*āśrama*) called *śālīna*.

Or, according to the *Anekārthadhvanimañjarī*, "*A* means Vāsudeva and *Ā* Brahmā," she is to be worshipped by the great (*śārada*) Viṣṇu and Brahmā. The *Kālikā Pr.* explains the word *śāradā* thus: "Once upon a time in spring, in the ninth day, you were awakened by the Devas; hence you are known, in the world as well as in the seat, by the name Śāradā."

124. *Śarvāṇī.*

She is the wife of Śiva, whose body is the earth. The *Liṅga* and *Vāyu Prs.* say, "Śiva is called Śarva in his earth form, his wife, Śukeśī and his son Aṅgāraka."

125. Conferring happiness (*śarmadāyinī*).

The *Devī Bhāg. Pr.* says, "She bestows happiness on devotees, hence she is called the 'bestower of happiness'."

126. Śāṃkarī (The wife of Śaṃkara).

Śam, happiness and *kara* doer. The *Kālikā Pr.* says, "In the beginning of each cycle (lit. creation, preservation, and destruction), I always accompany the stainless Śaṃbhu, in the form of a woman, being born of Dakṣa. Then the Devas will praise me, the all-pervading illusion (*viṣṇu-māyā*), the Yoga-sleep,[1] the universe itself, by the name of Śāṃkarī and Rudrāṇī."

127. Śrīkarī (Producing success).

According to the *Viṣṇusahasranāman*, Śrīkara is Viṣṇu and his wife is Śrīkarī.

11th verse (of the *Paribhāṣā*): 46 names are divided.

128. Chaste (*sādhvī*).

Because in the three times (past, present and future) she is attached, to none but to her own husband; hence she has unequalled virtue. The Ācārya (in *Saundaryalaharī* 96)

[1] A peculiar state in which the Yogin realizes supernatural consciousness.

says, "How many poets share the wife of Brahmā? Cannot every one by means of wealth, become the lord of Śrī (the wife of Viṣṇu)? But, O virtuous one, first among faithful women, your breasts are untouched save by Mahādeva, not even by the paste of Kuravaka."[1] The *Devī Bhāg. Pr.* says, "Thou art praised as *sādhvī* (the virtuous one) on account of unequalled fidelity (to thy Lord)."

129. Having a face like the spring moon (*śaraccandranibhānanā*).

130. Slender waisted (*śātodarī*).

Or, *śatodara*, having hundreds of caves, i.e. Himavat, whose daughter she is.

131. Peaceful (*śāntimatī*).

As she does not appear rough to the devotees.

132. Without dependence (*nirādhārā*).

As she is the true support of the universe, she herself has no dependence.

Or, it is the worship called Nirādhāra. The *Sūtasaṃhitā* (I. 5. 3) says, "There are two kinds of worshipping the supreme Śakti." It then describes the two kinds, as external and internal, and again the external has two divisions, one Vedic, and the other Tāntric, with their characteristics; it then goes on to say (vv. 11-12), "The internal worship is also of two kinds, one with support (*sādhāra*), and the other without support, (*nirādhāra*) and the latter is higher; the *sādhāra* worship is by means of mental images, etc.; the *nirādhāra* worship is by pure intellect[2] (i.e. without form). In the *sādhāra* worship Devī should be joyfully worshipped in

[1] The Kuravaka is a kind of paste made of the leaves of the red Amaranth and is used to redden the cheeks, breasts, palms, and soles of Indian women.

[2] The words in the text are *ādhāra* and *saṃvit*. So they may mean, Mūlādhāra, Anāhata cakras as the places of worship.

a figure made up of the sacred syllables, according to the instructions of the *guru*. The worship described as *nirādhāra*, is the absorption of the understanding (*manolaya*) in that kind of meditation (*saṃvit*). In reality, pure intellect means nothing else, but the supreme Śakti. Hence for the destruction of *saṃsāra*, one should worship the supreme Śakti, the very self, the witness, free from the glamour of the manifold universe. By one's own direct experience of Maheśvarī as the Self, She should be worshipped with much reverence; this is the worship which leads to salvation."

133. Stainless (*nirañjanā*).

Next by certain names, the text sets forth, first, the determination of the nature of the pure intellect, which is the object of *nirādhāra* worship (no. 132), by assertion, by negation, by positive definition, and by elimination of attributes; then the means of obtaining it and the real nature of the results thereby produced.

There are three kinds of ignorant souls (*paśus*): the *vijñānakevala*, he who sees the self in the non-self and has therefore that impurity alone; the *pralayakāla*, he who has the impurity of Karma, which is imperceivable and which gives him (new) bodies; and the *sakala*, he who has the impurity of the *māyā*, which creates the idea of duality. In these three, the second has also the impurity of the first and the third that of the second. These are explained in our work *Setubandha*.[1]

She is called stainless, because she is free from the impurity of the *sakala*.

[1] In the *Setubandha*, he says, *sakala* is he who worships Devī from Mūlādhāra to Ājñā; *pralayakāla*, who worships Devī from Ājñā to Unmanī; and *niṣkala* or *vijñānakevala* worships Devī in the supreme abode, Mahābindu. For more details, the commentator refers the readers to *Lalitā-sahasranāman*, i.e. this work, name 354. The MS. copy has no reference to the *Setubandha*.

Añjana, black, i.e. attached to ignorance because ignorance has the quality of veiling (nature) owing to its quality of darkness. The *Yogavāsiṣṭha* says, "Existence and non-existence of [desired] objects produce joy and sorrow. O Rāma; impure inclination is termed 'attachment' (*saṅga*)." The Śruti (*Śve. Up.*, VI. 19) says, "Blameless and stainless." That is, she is free from contact with ignorance; because of the non-existence of ignorance, which is pure illusion. The illusion means, that which corresponds to negation in the three times. Or, *ni*, much *rañjana*, redness, or joy. (43)

134. Without impurity (*nirlepā*).

She is so called because she is free from the impurity of the *pralayakāla*. *Lepa*, the impurity arising from action (Karma). The *Bha.-gītā* (IV. 14), says, "Actions never polute me."

Or, by the knowledge of Devī the devotee becomes free from impurity. The *Sū. Saṃ.* (IV. 25. 25) says, "The best amongst the knowers of Brahman, is never stained by any action, as the lotus leaf is not stained by water. Such is the glory of him, who is the best of the knowers of Brahman." *Bha.-gītā* (V. 10) also says, "He is not polluted by sin, as a lotus leaf is not polluted by water."

135. Without spot (*nirmalā*).

She is said to be so, because she is free from the impurity of the *vijñānakevala*.

Mala, *āṇavamala*, or any spot. Or, *avidyā* is called spot, which causes continual impurity, darkness and confusion.

136. Eternal (*nityā*).

Though impurities are not permanent, their ruler is not so, because she is irresistible in the three times.

This means the rejection of the theory of those, who say all is ideal and momentary (*kṣaṇikavijñānavāda*). The Śruti (*Bṛ. Up.*, IV. 5. 14), "O, this Self is indestructible."

Or, (*nityā*) the deities of fortnights, or of time, or the *mantra* called by this name.

137. Without form (*nirākārā*).

This rejects the theory of those who hold, that everything has form and it belongs to the Vijñānavāda school (idealism) and is called Mādhyamika.

Ākāra, the form to which the qualities are attributed. The *Viṣṇu Bhāg. Pr.* says, "that [Brahman] is neither Devas, nor Daityas, nor human, nor animal, nor woman, nor eunuch, nor man, nor insect, nor quality, nor action, nor existence, nor non-existence. May victory attend Him, the infinite who remains after all negation."

138. Without agitation (*nirākulā*).

Though in contact with *avidyā*, she is not agitated.

Or, she is far from (*nir*) those whose minds are agitated (*ākula*). Or, *ākula*, void; this destroys the theory of the Gambhīra school, which holds that all is void (nihilism).

139. Without quality (*nirguṇā*).

The opinion of the Tarka school is rejected here. The Śruti (*Śve. Up.*, VI. 11) says, "The witness, the thinker, pure, and without qualities." As the qualities are connected with the body (matter) they are absent from what belongs to spirit (*cit*). This is explained in the *Matsya* and *Padma Prs.* where Nārada says to Himavān: "As I have said, Devī is devoid of attributes, listen well, to the explanation of the meaning of this saying: attributes (*lakṣaṇa*) are the marks of Devas, and qualities (*guṇa*) depend upon body; this Devī is without qualities and cannot be distinguished by attributes."

140. Without parts (*niṣkalā*).

This rejects the theory of those who say that Brahman has parts. The *Ved. Sūtra* (II. 3. 43) says, "the soul is a part of the Lord, on account of the declarations of difference. . ."

The *Bha.-gītā* (XV. 7), " In the world my part is *jīva*." These two, Śruti and Smṛti, are not opposed to one another, because the parts are merely attributed.

Or, *niṣkala*, contemplation on (Brahman) without qualities. Vijñānabhairavabhaṭṭāraka says, " Meditation on (Brahman) is without parts, since he is without dependence and with no fixed resting-place. It is not meditation upon form as attributing face, hands, etc."

141. Tranquil (*śāntā*).

Tripurā Up. (*Śve. Up.*, VI. 19) says, " Without parts, without motion, tranquil."

Or, the syllable *śa* is *anta* at the end of the *Amṛtabīja* (*mantra*), i.e. Devī is the *Amiṛtabīja-mantra* itself.

Or, *āśāntā*: *Āśā*, quarters, *antā*, reaching to; i.e. all-pervading. By this teaching Digambara's theory that the Self is limited, is refuted.

142. Without desire (*niṣkāmā*).

This refutes the theory of those who hold, according to the Upaniṣads that the Lord's will is eternal and thought also. The *Devī Bhāg. Pr.* says, " When her wishes are all fulfilled nothing remains for her to desire." The Śruti (*Bṛ. Up.*, II. 3. 6) says, " The Ātman is (defined) by not this, not this "; (V. 1. 1) " That is filled, this is filled." The other Śrutis which treat of qualities (*guṇas*) relate to *upādhis* (attributes).

143. Indestructible (*nirupaplavā*).

Or, *nir* much, *upa*, near, i.e. in the body, *plava* flowing (of the nectar), i.e. by whom the abundant flowing of nectar in the body occurs (vide no. 111). Thus the *Ar. Up.* (*Tai. Ār.*, I) says, " Wet the whole (body in the streams of ambrosia), and further wet (the seventy-two thousand channels). Know me always as born from the universe," i.e. the individual soul is a part and parcel of the universal one. (44)

144. Ever free (*nityamuktā*).

Or, whose devotees are ever free; or as she is eternally free, i.e. salvation personified.

145. Unchanging (*nirvikārā*).

Vikāras, the twenty-three catagories of the Sāṃkhyas, beginning with *mahat*. The *Sāṃkhyatattva-kaumudī* (Kārikā 3), says, "The *mūlaprakṛti*, (the root of all) is no production; the seven principles, the *mahat*, etc. are productions and productive; sixteen are productions (but unproductive); the soul is neither a production nor is it productive."

146. Without extension (*niṣprapañcā*).

The *Viśva* says, "*Prapañca* means accumulation, extension, expansion." The Śruti (*Māṇ. Up.*, 7) says, "They think the fourth state (the state of ecstasy) is the negation of illusion, peace, bliss, and non-duality."

147. Bodiless (*nirāśrayā*).

This refutes the theory of the Cārvākas who hold that the Brahman is inseparable from the body. As she is that on which all depends, she herself depends on nothing. It is said, "Where is the foundation of Her on whom the universe is founded?"

148. Ever pure (*nityaśuddhā*).

Because in the three times she is without blemish, she is called ever pure. The Śruti says, "She is free from contact, great and purity itself"; and it is said, in the Smṛti also, "The body is very impure, and the dweller in it is very pure."

149. Ever wise (*nityabuddhā*).

According to the Śruti (*Bṛ. Up.*, IV. 3. 30), "For knowledge is inseparable from the knower." As she is in the form of *cit* itself she is ever wise.

Or, *śuddha* (no. 148) and *buddha* may apply to the two individuals (Tīrthaṃkaras) of Jaina, who have

become immortal (*nityas*) by the grace of Devī. Because we see that one of the ways of worship of Devī is by following the six systems of philosophies, in which the Jaina scriptures are included. The meaning is that Devī is the *Tārā* (a deity of the Jaina) who is worshipped by these two.

150. Blameless (*niravadyā*).

Avadya, blame, i.e. the modifications of *avidyā*. The Śruti (*Śve. Up.*, VI. 19) says, "Blameless and spotless."

Or, *avadya* is the name of a hell; by her grace the devotees escape that hell. The *Kūrma Pr.* says, "Hence if any one remembers Devī, day and night, he never goes to the hell called *avadya*, as he is cleansed from all sins." The *Liṅga Pr.* says, "There are twenty-eight crores of hells from *ghora* to *māyā*; in these cursed hells the sinners are scorched, who here failed to take refuge in the Lord of Devī, Śaṃkara, and Nīlalohita."

151. Compact (*nirantarā*).

The *Amara* (v. 468) says, "*antara* means opening, period, clothing, disappearance, difference, behalf, a hole, self, absence, outside, opportunity, middle, and individual soul." The Śruti (*Tai. Up.*, II. 7. 1) says: "He who makes but the smallest distinction in separateness, in him fear arises." By this is refuted the theory of those who hold that the Brahman is subject to three kinds of distinction, i.e. *sajātīya*, etc. (difference in the same species, difference between different species, and individual differences.) (45)

152. Without cause (*niṣkāraṇā*).

Since she is the cause of everything she is without cause. The Śruti (*Śve. Up.*, VI. 9) says, "He is the cause, he is the lord of the rulers of causes; none created him, none is his superior."

Or, *nis* much, *kāraṇa*, the first liquid, i.e. in her is fullness of the first liquid and she is (ever) joyful by that means. It is said, " Residing in the big lotus garden [in Sahasrāra] and sharing the joy [caused] by *kāraṇa* (the ambrosia)."

153. Faultless (*niṣkalaṅkā*).

The Śruti (*Īśa. Up.*, 8) says, " Pure, untouched by sin."

154. Without Limitation (*nirupādhiḥ*).

Upa, near, *ādhi*, gives. The red flower which transfers its colour to the crystal near it, is the *upādhi*. Similarly, ignorance is the *upādhi* which causes the appearance of plurality in consciousness (*cit*).

Or, *nirupādhi*, is the real cause (*sad-hetu*) to identify Devī with the special quality of " without parts ".

Or, there are two *upādhis*; one " whole " the other " fragmentary "; and she is free from both.

155. Without a superior (*nirīśvarā*).

Because she is the ruler of all, she herself has no superior. Or, there are two systems, Mīmāṃsā and Sāṃkhya, the former is monism and the latter atheism, and she belongs to both.

156. Without passion (*nīrāgā*).

The text now proceeds to reject the theory that, the differences in the mind belong to the Self, and to teach that renunciation is the means of overcoming the six impediments (i.e. desire, wrath, covetousness, bewilderment, pride and envy).

Rāga, desire, because she has obtained all her desires.

Or, according to the *Śāṇḍilya-sūtra* (I. 6) " [Devotion] is longing [*rāga*] as it is opposed to hatred and as it is expressed [by the word] *rasa* [essence]." *Devotion* means passion (or longing for); she is free from it (as she herself is supreme and she has no object to long for).

Or *nīra*, water, and *aga*, mountain, both of them being her forms.

157. Destroying desire (*rāgamathanī*).

By not endowing her devotees with passion. By *rāga* is meant here, "Desire, aversion and ardent attachment to life" as described in the *Yoga-sūtra* (II. 3).

158. Without pride (*nirmadā*).

159. Destroying pride (*madanāśinī*).

Or, *madana*, excessive anxiety, and *aśanī*, consuming.

160. Without care (*niścintā*).

Cintā, means recollection generally; here it means recollection of painful topics. It is said, "Anxiety should be known as [resembling] a funeral pile, the only difference is the additional *n* sound in *cintā*, but as the pile [*citā*] burns the corpse, so anxiety burns the living man"; or, according to the *Viśva*, *cintā* means delusion also—she is without delusion.

161. Without egoism (*nirahaṃkārā*).

It is said, "Ahaṃkāra is of three kinds, *vaikārika*, *taijasa* and *bhūtādi* (according to *sattva*. *rajas* and *tamas*, respectively).

162. Without bewilderment (*nirmohā*).

Moha, is confusion of thought, distraction of the mind.

163. Destroying bewilderment (*mohanāśinī*).

By imparting the idea of unity (to her devotees). The Śruti (*Īśa. Up.*, 7) "To him who perceives unity what bewilderment and what sorrow can there be?"

164. Without self-interest (*nirmamā*).

Self-interest necessarily implies separateness and as she is without separateness, she is said to be *without self-interest*.

165. The destroyer of self-interest (*mamatāhantrī*).

166. Without sin (*niṣpāpā*).

167. Destroying sin (*pāpanāśinī*).

By the repetition of (her) *mantra*, etc. she destroys the sins of devotees. "The Śruti (*Chā. Up.*, V. 24. 3) says, "Like the point of a reed in the fire, so all his sins are burned up." The *Vasiṣṭha Smṛ.* says, "The Brāhmaṇa who is devoted to learning and penance and who continually repeats [*mantras*]; even if he is always committing sinful actions, he is not afflicted thereby. Sin never resides in those who repeat [*mantras*], or offer oblations, or meditate, or make pilgrimages, or who perform *śirovrata* [the rite of carrying fire on the head]."[1] The *Pādma Pr.* in its Puṣkarakhaṇḍa says, "The mass of sins though as great as Mount Meru is instantly destroyed by approaching Kātyāyanī. He who is devoted to Durga, is not stained even by committing heinous crimes, in the same manner as the lotus leaf which is not affected by water." The *Devī Bhāg. Pr.* also speaks to the same effect. The *Brahmāṇḍa Pr.* says, "The sinful actions of those who are devoid of *varṇa* and *āśrama*, and the wretched, by mere meditation on Devī, become virtuous." (47)

168. Without anger (*niṣkrodhā*).

Because she has no object of hatred. The *Bha.-gītā* says (IX. 29), "There is none hateful to me nor dear."

169. Destroyer of anger (*krodhaśamanī*).

Anger is one of the six enemies (vide no. 156); so *Āpastamba* says, "He who sacrifices, offers oblations, or worships while angry, is deprived of all [benefit therefrom] like water in a vessel of unbaked clay."

170. Without greed (*nirlobhā*).

Because she is exceedingly liberal.

171. Destroying greed (*lobhanāśinī*).

It is said, "Greed destroys all good qualities." The *Tantrarāja* on the characteristics of the guru says, "He is the

[1] *Śirovrata*, according to the *Sūta-saṃhitā* is the Śaiva initiation.

guru who is without doubt, the remover of doubt and expects nothing." After this the characteristics of these (latter) two qualities are explained.

172. Without doubt (*niḥsaṃśayā*).

173. Destroying doubt (*saṃśayaghnī*).

The Śruti (*Muṇ. Up.*, II. 2. 8), "All doubts are cut away"; and the Smṛti also echoes the same.

12th verse divides 49 names.

174. Without origin (*nirbhavā*).

The *Bha.-gītā* (XIII. 12) says, "The Supreme Brahman is without origin."

175. Destroying *saṃsāra* (*bhavanāśinī*).

The *Śaktirahasya* says, "In the ninth day of the lunar month, according to the rule, as to him who anoints Caṇḍikā with ghee, hear the result of that action; he is raised out of the ocean of *saṃsāra* and shines in the Durgāloka, together with the preceding ten and also succeeding ten generations." The *Kūrma* and *Devī Bhāg. Prs.* speak to the same effect.

Or according to the *Bṛhajjābāla Up.* (no. 26), *bhavanāśinī* is the name of a river. (48)

176. Without false imaginings (*nirvikalpā*).

Vikalpa is a notion conveyed by (mere) words without corresponding objects. The *Yoga-sūtra* (I. 9) says, "*Vikalpa* (fancy) is a notion conveyed by mere words, but of which there is no object corresponding to reality." The *Khaṇḍana-khaṇḍa-khādya* (a work on Logic by Śrīharṣa) says, "The word gives knowledge of an object which cannot possibly exist." The *Gautama-sūtra* also in the examination of the result (IV. 50) says, "That is not real which is created in the mind." Hence she is in the form of unconditioned eternal knowledge.

Nirvikalpa, in the last mental modification, i.e. (last stage of meditation), there are no (*nir*) specific distinctions (*vikalpa*).

Or *vi*, opposed; *kalpa*, theory. There is no theory opposed to her existence because everything is inseparable from her; i.e. Devī is devoid of all separateness. The *Vedānta-sūtra* (III. 2. 14) says, "For Brahman is merely devoid of form on account of this being the main purport of Scripture." By this it is established that the special characteristic of Brahman is that it has no such distinction as that of subject and object.

177. Undisturbed (*nirābādhā*).

When it is seen that the appearance of silver in the shell is deceptive the illusion vanishes; there is no such liability to error in her nature.

178. Without difference (*nirbhedā*).

As she is neither connected with *anuyogitva* (for), nor with *pratiyogitva* (against) to the mutual non-existence, She is said to be without difference. The *Kūrma Pr.* says, "Thou art the supreme Śakti, infinite, supreme ruler, devoid of all differences and the destroyer of all difference." In another place, "Some ignorant persons say, there is a difference between Śakti and the possessor of it [Śiva], but those Yogins who meditate on reality recognize non-separateness."

179. Destroyer of difference (*bhedanāśinī*).

Bheda, the dual knowledge; she causes its destruction by the knowledge of reality.

180. Imperishable (*nirnāśā*).

Nāśa, end. The Śruti, (*Tai. Up.*, III) "Brahman is Truth, Knowledge, and Infinity."

181. Destroying death (*mṛtyumathanī*).

The death of devotees. The *Tripurā Up.* (no. 82) says, "Why it is said, because from mortality he obtains immortality,

he attains imperishable state; attains the eternal existence; and he himself becomes Rudra."

182. Without action (*niṣkriyā*).

Because she is without action, whether ordained or prohibited. The Śruti, (*Chā. Up.*, VIII. 12. 1) "Only one who has no body is unaffected by likes or dislikes."

Or, the expression may mean, one who has become the actor and the cause, etc., without the two means of action (material and instrumental causes). For the *Viṣṇu Pr.* says, "Just as the fragrant object is enough by its very presence to distract the mind, so does the supreme Lord without help [the creation of the universe]."

183. Receiving nothing (*niṣparigrahā*).

According to the *Medinī*, "*parigraha* means attendants, wife, appropriation, root." She is none of these. (49)

184. Incomparable (*nistulā*).

The *Tripurā Up.* (no. 82) says, "Without cause or comparison."

185. Blue-haired (*nīlacikurā*).

186. Imperishable (*nirapāyā*).

187. Without transgression (*niratyayā*).

The *Viśva* says, "*atyaya* means, transgression, punishment, obstruction, fault, and emaciation."

188. Difficult of attainment (*durlabhā*).

Even to Yogins.

189. Difficult of approach (*durgamā*).

Or, *adurgamā*, accessible; or, *durgama* is the name of a *daitya* whom Devī caused to be slain.

190. Durgā.

The *Mārk. Pr.* and the *Lakṣmītantra* of the Pāñcarātra say, "In that place I am going to kill a great *daitya* named Durgama, hence my name shall be Durga." This is the

goddess who resides in the place called Sannati on the bank of the river, Bhīmarathī. The word *durgā* is explained in the *Devī Pr.*: "Indra and other Devas were delivered from mental and physical fear, in difficulty and in battle, hence [Devī] is called Durgā (i.e. deliverer)." This Devī, solicited by king Subāhu, who begged a boon of her, established herself under this name at Benares. This story also occurs in the *Devī Bhāg. Pr.* According to this a nine year old girl also is called Durgā.

191. Destroyer of pain (*duḥkhahantrī*).

Duḥkha, pain, caused by *saṃsarā*. The *Gautama-sūtra* (I. 22) says, "Salvation is the complete release from that [pain]." The Śruti also, "He lives completely freed from pain."

192. Conferring happiness (*sukhapradā*).

Sukha, happiness, i.e. in this world, in the next world and beatitude. The Śruti (*Tai. Up.*, II. 7) says, "Only after obtaining the essence (*rasa*, i.e. Brahman) does one become blissful." Refer for further details to the *Pādma Pr.* Puṣkarakhaṇḍa, last six chapters. (50)

193. Unattainable by sinners (*duṣṭadūrā*).

The *Devī Bhāg. Pr.* says, "Those who argue sophistically never worship Devī, the ruler of the universe, the benevolent."

194. Putting an end to evil customs (*durācāraśamanī*).

Evil customs are contrary to the scriptures; concerning this (more) will be said below as, "She quickly destroys all the sins of men committed by neglecting the daily rites and observing the prohibited ones."

195. Devoid of faults (*doṣavarjitā*).

Doṣa, passion, hatred, etc.

196. Onmiscient (*sarvajñā*).

The Śruti (*Muṇḍ. Up.*, I. 1. 9) says, "One who perceives all and knows all." The *Devī Pr.* also, "As she knows everything she is called Omniscient."

197. Intense compassion (*sāndrakaruṇā*).

198. Having neither equal, nor superior (*samānādhika-varjitā*).

The Śruti (*Śve. Up.*, VI. 8), "No one is seen equal or superior to him." (51)

199. Possessing all Śaktis (*sarvaśaktimayī*)

The text now sets forth her qualified form (*saguṇa*). She is not to be separated from any of the *śaktis* such as, Bālā, Bagalā, etc. Or, she is the aggregate of all the divine powers. In the *Lakṣmī Tr.* of Pāñcarātra Devī says to Indra, "O Indra, I am Mahālakṣmī, in the Svāyaṃbhuva Kalpa, I was born as the slayer of Mahiṣa (*daitya*) for the well-being of all Devas. Those portions of my powers which entered the bodies of the Devas together became my supremely beautiful form. My powers, O Indra, became manifest in the form of the weapons of the Devas." The *Mārk. Pr.* explains the same in detail.

Sarva may mean infinite, because the *Liṅga Pr.* says, "The wise recognize whatever energies belong to objects, as Gaurī."

200. (The source of) all good fortune (*sarvamaṅgalā*).

The *Devī Pr.* says, "She gives all the good fortune [longed for] in the heart, all desired good objects, hence she is called Sarvamaṅgalā. And she removes the pain of the devotees and gives to Hara all the best and choicest things, hence, Sarvamaṅgalā."

Thus ends the third Kalā, called Dhūmrikā, with the second hundred, in the *Saubhāgyabhāskara*, composed by Śrī Bhāsurānanda.

THE THIRD HUNDRED

201 Leading into the right path (*sadgatipradā*).

Sadgati includes all stages from *svarga* to *mokṣa*; or, *sat*, Brahman, *gati*, knowledge; or, *sat*, of wise, *gati*, goal. For it is said by great men, "Thou art the way, thou alone art the way, O Bhavānī."

The *Pādma Pr.* says, "O King, he who worships (Devī) at the three times on the fourteenth day, goes to the supreme abode where Devī is . . . Having performed in a large or small scale, the rites according to his means, he shines in the world of Rudra." Thus in four chapters, the above book treats of the rites and ceremonies of worship which lead to all the worlds.

202. Ruler of all (*sarveśvarī*).

Because she is the ruler of all, she leads into the right path.

203. All (*sarvamayī*).

Without non-separation there cannot be unlimited dominion, hence this name.

Sarva includes all the *tattvas* from earth to Śiva.

The *Kāmika* says, "There are two hundred and twenty four worlds; these should be meditated upon as if they were the hairs on the body of the Lord. This is the *bhuvana* method. One who praises by means of the fifty letters, should meditate on them as on the skin of the Lord of Devas, the holder of the trident. This is the letter method. One should meditate on the blood of Śiva by means of the seven crores of *mantras* which arise from the root Vidyās (Vedas). This is the *mantra* method. The words of the *mantras* which are various, according to different arrangements stand for the flesh and the blood-vessels of the Lord. This is the word

method. The thirty-six *tattvas*, beginning with the earth are the forms (i.e. Śiva's) sinews, bones and marrow. This process the comprehensers of the Vedas call the *tattva* method."

204. She is the very essence of all *mantras* (*sarvamantra-svarūpiṇī*).

This and the next two following names together express the previous name.

Mantras, namely seven crores of *mantras*. The *Sundarītāpanīya Up.* says, "Many *mantras* are arranged on either side of the Vidyā [the fifteen syllabled *mantra*]." This is more clearly explained by Gauḍapāda in seven *sūtras* (3-9) and the commentator of them also explains that she is the essence of all *mantras*. (52)

205. She is the soul of all *yantras* (*sarvayantrātmikā*).

Yantras are *ghaṭa*, *argala*, etc.

206. She is the spirit of all Tantras (*sarvatantrarūpā*).

Tantras are the *Vāmakeśvara* and others. Or, she is to be sought after by means of all the Tantras. It is said, "Many paths, different according to the scriptures, and all leading to success, merge in thee alone as the rivers do into the ocean." These [Āgamas] as her body, the *Kāmika* says, "(1) *Kāmika* the lotus feet, (2) *Yogaja*—ankles; (3) and (4) *Kāraṇa* and *Prasṛta*—the toes; (5) *Ajita*—the knees; (6) *Dīpta*—the thighs; (7) *Aṃśumat*—back; (8) *Suprabheda*—navel; (9) *Vijaya*—stomach; (10) *Niśvāsa*—heart; (11) *Svāyaṃbhuva*—the bosom; (12) *Anala*—the three eyes; (13) *Virāgama*—throat; (14) *Rurutantra*—ears; (15) *Makuṭa*—crown; (16) *Vipula*—arms; (17) *Candrajñāna*—chest; (18) *Bimba*—lotus face; (19) *Prodgīta*—tongue; (20) *Lalita*—cheeks; (21) *Siddha*—forehead; (22) *Saṃtāna*—ear-rings; (23) *Kiraṇa*—red coloured gems; (24) *Vātūla*—garments; all other auxiliary and supplementary Tantras—the hair on the

body. Thus the body of the great Queen should be contemplated on under the form of the Tantras."[1]

207. *Manonmanī.*

"Manonmanī is the eighth place from the centre between the eyebrows, just below the Brahmarandhra; being of that form, she is so called."[2] The *Svacchandasaṃgraha* says, "There is a *śakti*, the cause [of all causes], and above that comes *unmanī*. In that centre there is no time or space, no *tattva*, no deity, complete freedom, purity, supremacy; what is called *rudravaktra* [mouth of Rudra]. This is called the *śakti* of Śiva; in it there is neither subject nor object, spotless." So in the Śruti (*Rudrādhyāya*), "Salutation to Vāmadeva, supreme excellence," it is explained, that the Śakti of Śiva is named Manonmanī. The *Tripurā Up.* also mentions that "When the mind, free from attachment to object, fixed on the heart, attains the state of *unmanī*, then the supreme abode [one reaches]." Again *manonmanī* is a kind of *mudrā* according to the Yoga-śāstra, its characteirstics are described thus: "By this process the eyes neither close nor open, by which breath is neither inhaled nor exhaled and the mind is a blank neither speculating nor doubting, direct that *manonmanī* towards me." The *Bṛ. Nāradīya Pr.* says, "When the process of meditation, meditator and the object of meditation are entirely destroyed, then *unmanī* stage arises; consequently he enjoys the ambrosia of wisdom."

[1] Four numbers are left here as there are twenty-eight Śaiva-Āgamas; namely (1) *Sārvokta*, (2) *Pārameśvara*, (3) *Cintya*, (4) *Sūkṣma*; and for *Sahasra*, *Prasṛta* is substituted.

[2] *Yoginīhṛdaya* (I. 26) says, from the *bhrūmadhya* there are eight places, namely, (1) *indu*, (2) *rodhinī*, (3) *nāda*, (4) *nādānta*, (5) *śakti*, (6) *vyāpinī*, (7) *samanā*, (8) *unmanī* (or *manonmanī*), and each succeeding one is more subtle than those preceding it. The ninth is called *mahābindu*.

Or, the minds (of the devotees) are raised to (*unmanyante*) the higher knowledge (*unma* a lifting up).

208. Māheśvarī (the wife of Maheśvara).

The Śruti (*Mahānārāyaṇa Up.*, II. 8), referring to Maheśvara says, "It is the *svara* (*oṃkara*) which is proclaimed in the beginning of the Vedas and also established at the end and which is involved in its own nature (on syllables) indicates him who is supreme Maheśvara." Here the Śruti declares, "Maheśvara as transcending the three *guṇas*. The *Liṅga Pr.* says, "In his dark quality [*tamas*] he is called Rudra, the destroyer; in his passionate quality [*rajas*] the one born from the golden egg [Brahmā]; in his pure quality [*sattva*] he is the all-pervading Viṣṇu; devoid of the three qualities [*nirguṇa*] he is Maheśvara. He is Maheśvara whose emblem [*liṅga*] is worshipped by persons possessing purity of mind and practising celebacy." The *Bhārata* also says, "He is the lord of all creation and the lord of [human] greatness." The *Vātulaśuddha* (Āgama) speaks of Maheśvara as the aggregate of twenty-five *tattvas*.

209. Mahādevī (The great Devī).

Great, whose body is immeasurable. The *Devī Pr.* says, "Her body is immense and cannot be computed by any measurements, the root *maha*, means worship; hence she is termed Mahādevī."

Or, Śiva in his eighth form, namely that of the moon is known as Mahādeva; his wife is Rohiṇī, his son is mercury (Budha). The *Liṅga* and *Vāyu Prs.* corroborate the same.

According to the *Pādma Pr.*, Mahādevī is the presiding deity at the Cakratīrtha on the Gaṇḍakī river.

210. Mahālakṣmī.

She is the presiding deity at the Karavīra (Kolhapur) (according to the *Pādma Pr.*).

Or, *mahā*, great, *Lakṣmī*, the wife of Viṣṇu.

According to the *Mailāra Tr.* "*Mahāla* is the name of a *daitya* whom she destroyed [*ṣya* and *kṣapa* to kill], hence she is called Mahālasā and Mahālakṣmī, residing on the shore of the western sea at the foot of the Sahya mountain." The *Śiva Pr.* concerning Śiva says, "The beautiful, azure [Śyāma], all-fascinating, Supreme Śakti seated on the lap of Śiva is called Mahālakṣmī." The *Āyuṣyasūkta* says, "*Śrī lakṣmī*. . ." Lakṣmī is called Pārvatī. The *Mārk. Pr.* also says, "Mahālakṣmī is the origin of everything manifested as the three *guṇas*." Again according to *Dhaumya* (Smṛti) a girl of thirteen years of age is called Mahālakṣmī.

211. Beloved of Mṛḍa (*mṛḍapriyā*).

Mṛḍa, happiness; Śiva in his *sāttvika* qualities is called Mṛḍa. The *Mahimnasstava* says, "I bow down to Mṛḍa who predominates in *sāttvika* nature for the sake of conferring happiness on men." (53)

212. Great shape (*mahārūpā*).

Great, supreme form, i.e. supreme over the other four forms. The *Viṣṇu Pr.* (I. 2. 15-17) says, "Puruṣa, O twice born, is the first form of the supreme Brahman, then the manifested [five gross elements] and unmanifested [Pradhāna] and lastly time. The enlightened see the supreme abode of Viṣṇu which transcends these [four] Pradhāna, Puruṣa, *vyakta* and time. These four forms, Pradhāna, etc. in their due proportions are the causes of the production of the phenomena of creation, preservation and destruction."

213. Mighty object of worship (*mahāpūjyā*).

That is, worshipped even by Śiva and others. The *Pādma* and *Devī Bhāg. Prs.* say, (1) Śiva, (2) Brahmā, (3) Viṣṇu, (4) Kubera, (5) Viśvedevas, (6) Vāyu, (7) Vasu, (8) Varuṇa, (9) Agni, (10) Śakra, (11) Sūrya, (12) Soma, (13)

grahas (planets), (14) the *rākṣasas*, (15) *piśācas*, (16) *mātṛgaṇas*, etc. worship respectively by means of (1) *mantra*, (2) stone, (3) blue stone, (4) gold, (5) silver, (6) copper, (7) brass, (8) crystal, (9) gems, (10) pearls, (11) coral, (12) lapis, (13) lazuli, (14) tin, (15) adamant, and (16) iron, etc. (According to some) Agni, Śukra, and Sūrya worship only idols made of gems.

214. Destroying great sins (*mahāpātakanāśinī*).

The *Brahmāṇḍa Pr.* says, "The highest expiation of all sin whether committed knowingly or unknowingly is brought about by the remembrance of the feet of the supreme Śakti." The *Brahmottra-khaṇḍa* also says, "Briefly, I will tell you in half a verse that the worship of Śiva destroys the crime of even a hundred murders [lit. of Brāhmaṇas]"; according to the *Artharatnāvali*, "great sins," the killing of heroes. In the *Saubhāgya-ratnākara* and other works, in the chapter on expiation the rules for repeating the *Pañcadaśī-mantra* according to the crime are explained.

215. The great illusion (*mahāmāyā*).

Because she causes confusion to Brahmā, etc. The *Mārk. Pr.* says, "That divine Devī, Mahāmāyā, forcibly draws away the minds of even the sages and leads [them] into confusion." The *Kālikā Pr.* also says, "She who always makes him devoid of knowledge, the being who possessed knowledge [of his real nature] whilst in the womb, compelled him to take birth by means of the winds of delivery and leads him by reason of the *saṃskāra* of previous births to desire of food, etc.; thence into confusion egotism, doubt, subsequently compelling him again and again to undergo [the stages of] anger, distress, and greediness and then leads him into [sensual] desire and causing anxiety day and night, producing sometimes pleasure and sometimes pain, is called

the Mahāmāyā [great illusion]; hence she is the ruler of the universe".

Or according to one lexicon *māyā* means pride and compassion; then *mahāmāyā* means full of compassion.

216. The great reality (*mahāsattvā*).

Sattva, existence, strength, quality and being. The *Viśva* says, "*Sattva* means, quality of friends, etc. strength, things and reality."

217. The great energy (*mahāśaktiḥ*).

Because she is the energy of the whole universe. The *Yādava* says, "*Śakti*, power, strength, strife, weapon." The *Viṣṇu Pr.* says, "Just as the brightness of a fire is spread abroad, so the energy of the supreme Brahman [spreads throughout] the whole world; just as the brightness is greater or less according to the distance [of the fire] so it is with this energy, O Maitreya."

218. The great delight (*mahāratiḥ*).

Because sages find more delight in her than in worldly things. Or *mahārati*, the wife of Mahākāma. (54)

219. The great extension (*mahābhogā*).

Extension, i.e. of the earth, etc. Or, *bhoga* joy, wealth, etc.

220. The great sovereignty (*mahaiśvaryā*).

221. The great strength (*mahāvīryā*).

Strength: according to the *Viśva*, "*Vīrya* means semen, might, glory and strength."

222. The great might (*mahābalā*).

The *Viśva* says, "*Bala*, small, taste, colour, soul, corpulence, army, Balarāma, one of the *daityas*, Mahābali, and a crow." If *bala* means a crow, Bhusuṇḍa, etc. (crows) became great by the grace of Devī; there is in the *Yogavāsiṣṭha* an address from Bhusuṇḍa. "We are twenty-one crows, brothers, sons of Caṇḍa; by us, together with our sisters, the

great Devī was worshipped for a long time; after finishing her contemplation Devī herself wishing to bless us favoured us; thus we were liberated."

13th verse divides 40 names.

223. The great intelligence (*mahābuddhiḥ*).

When the intelligence is directed towards her, nothing remains to be known. The Śruti (*Chā. Up.*, VI. 1) says, "Which, when known, the whole universe is known." Or, from whom one obtains the highest (*mahat*) intelligence.

224. The great attainment (*mahāsiddhiḥ*).

This is to be explained in two ways, as in the preceding instance. The *siddhis* are the well-known super-human powers, namely *aṇimā*, etc. Other *siddhis* are also explained in the *Skānda Pr.*: "The first *siddhi* is the manifestation of taste [when no object is tasted]; the second is the overcoming of the pairs of opposites; the third is the being both superior and inferior, i.e. he perceives no difference of degree; the fourth is the indifference towards the conditions of pleasure, pain, and life; the fifth called without sorrow [*viśoka*] is illuminator of body, the sixth is steadfastness in penance and contemplation of the supreme Self; the seventh is the power of unrestrained motion (through space); and the eighth is the power of suspension, i.e. uniform equilibrium).

225. The ruler of the great rulers (*mahāyogeśvareśvarī*). (55)

226. The great Tantra (*mahātantrā*).

Great because they confer many results. The Tantras are *Kulārṇava*, *Jñānārṇava* and others.

227. The great *mantra* (*mahāmantra*).

The *mantras* are *Bālā*, *Bagalā* and others.

228. The great *yantra* (*mahāyantrā*).

The *yantras* (magical figures) are Pūjācakra, Padmacakra, Amṛtaghaṭa, Meruliṅga, etc.

Or, *tantra* (no. 226), the *Svātantra Tr.*; *mantra* (no. 227) Śrīvidyā; and *yantra* Śiddhavajra; these (*tantra*, etc.) are the best (*mahat*) belonging to Devī. The *Svatantra Tr.* is so called because it is dependent on no other. It is said in that, "O great one, all Tantras formerly described by you, only create mental confusion since they depend on one another; therefore, O Lord, relate [to me] my independent *tantra*." Thus asked, "Listen, I will tell you the *Kādimata* (*Śvatantra*)-*tantra*, which is complete and depends upon no other, to be concealed with all care; the concealment is enjoined in the *tantras*." The *Saundarya Laharī* (of Ācārya) also says (*v.* 31): "The Lord of beings stood after promulgating sixty-four *tantras*, each of which confer some *siddhi*; then again by your intentness your *tantra* which is independently capable of conferring all objects of desire, was brought to this world."

Concerning *mantra* (227): "Śrividyā is the best of *mantras*, etc." and supported by a thousand other sayings which can be found in the *Kulārṇava* and the *Śaktirahasya*. The *Nitya Tr.* says regarding the *Siddhavajrayantra*, "He who regards as equal to the other [Vidyās] with the Vidyā of Lalitā, also this *mantra* with other *mantras*, and this *yantra* with other *yantras* —that man is only bewildered in mind."

229. The great seat (*mahāsanā*).

The seat, the thirty-six *tattvas* beginning with the earth which are her seat. The *Devī. Bhāg. Pr.* says, "The divine one remains dwelling in all *tattvas*."

230. Worshipped by the method of *mahāyāga* (*mahāyāgakramārādhyā*).

Mahāyāga is the worship of sixty-four Yoginīs from Akṣobhya, who are the part (*aṃśa*) of Brāhmī, etc.; other rites give some results (this gives a quicker result). The

Śāśvata (a lexicon) says, "*Krama*, means energy, arrangement, moving and shaking."

Or, *Mahāyāga*, explained in the *Bhāvanopaniṣad* (no. 84) is most secret and is to be accomplished by Śivayogins alone. This method is given in detail in the commentary and in the *Prayogavidhi* compiled by us.

231. Worshipped by Mahābhairava (*mahābhairavapūjitā*).

Bhairava is Paramaśiva, the accomplisher of creation, preservation and destruction (of the universe). Each letter in the word *bhairava* has a meaning; *bha*, creation (*bharaṇa*); *ra*, preservation (*ramaṇa*); and *va*, destruction (*vamana*) lit. to vomit. *Pādma Pr.* says, "Śaṃbhu, the origin of the universe, worships the beneficent Devī who is the *śakti* of the *mantras*, holding the rosary in his hand, by means of *nyāsa*." The *Lalitopākhyāna* says, "The Lord Mahāśaṃbhu, by a great sacrifice caused Lalitā to become manifest from the altar of the fire of consciousness." (56)

232. The witness to the great dance of Maheśvara in the great cycle (*maheśvaramahākalpamahātāṇḍavasākṣiṇī*).

Mahākalpa, the great dissolution (*pralaya*); *Great dance* is caused by the fact that the Self alone remaining and having become bliss after the universe has been drawn into it; as, at that time, there is no other beside herself, she is the witness. The *Pañcadaśīstava* says, "Your form alone is excellent, having the noose, elephant hook, bow of sugarcane, and the arrow of flowers (vide names 8-11 for the meaning of these), and witnessing the dance of the axe-bearing Parabhairava [Śiva in his aspect of destruction] started at the time of his drawing the universe [into himself]." The *Devī Bhāg. Pr.* also says, "This [Devī] at the dissolution [of the universe], having drawn the universe into herself, sports, having absorbed the souls [*liṅga*] of all beings in her own body." The *Vāsiṣṭha*,

Book VI, part 2, ch. 81, by more than hundred verses after describing the wonderful and terrible dance of these two (Śiva and Devī) concludes: " Having a garland on his breast, having the wings of an eagle as his head-ornaments, filled with red liquor, holding in his hand the great horn of the buffalo of Yama [Death], dancing to the sounds of his music, such as, *ḍimba, ḍimba, suḍimba, paca, paca, jhamya, jhamya, prajhamya*, may Bhairava with his [spouse] called Kālarātri, who delights in dissolution, worshipped, protect you."

233. The wife of Mahākāmeśvara (*mahākāmeśamahiṣī*).

234. The great Tripurasundarī (*mahātripurasundarī*). *Tripura*, city of the three, i.e. the measurer, the measuring, and the thing measured. (57)

235. To be adored by sixty-four ceremonies (*catuḥṣaṣṭyupacārāḍhyā*).

These are enumerated by the holy Paraśurāma in his *Kalpasūtra* (IV. 5). In other Tantras eight more (ceremonies) are given. " Wearing the flowers [after dedication], (2) making religious endowments, (3) and (4) worshipping the *guru* and the devotees, (5) worshipping the Śaiva books, (6) sacrificing in the fire of Śiva, (7) receiving water which has washed the feet of Śiva and (8) performing the full ceremony called *prāṇāgnihotra*." All these seventy-two are explained in our work (*Varivasyā-rahasya*) in the Pūjā chapter.

236. Sixty-four sciences (*catuḥṣaṣṭikalāmayī*).

These are differently enumerated in the *Śārṅgadharīya*, Śrīdhara's *Kathā-kośa* and in the *Lakṣmīpīṭhikā* and these are set forth by us: " (1) The knowledge of the eighteen letters (*lipi*); (2) and (3) the power of writing and reading these quickly; (4) knowledge of different languages; (5) composing verses in them; (6) gambling; (7) to (14) the four Vedas and the four auxiliary Vedas; (15) to (26) the twice six auxiliary

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sciences; (27) Tantra; (28) Purāṇa; (29) Smṛti; (30) poetry; (31) rhetoric; (32) drama; (33-38) pacifying, controlling, attracting, enmity, ruining by magical practices, and killing; (39-45) the art of opposing the effects of motion, water, sight, fire, weapons, speech, and semen; (46-49) training elephants, horses, chariots, and men; (50-53) the knowledge of divination by bodily marks (*sāmudrika*); gymnastics, cooking, and power over snakes (Gāruḍavidyā); (54) *suṣira;* (55) *ānaddha;* (56) *ghana;* (57) creating illusion (*indrajāla*); (58) dancing; (59) singing; (60) alchemy; (61) knowledge of gems; (62) thieving; (63) knowledge of the pulse; and (64) disappearance; thus laid down by the poet Bhāskara the sixty-four sciences after examining [them]."[1]

Or, *kalā*, works, the sixty-four of them are enumerated in the *Vāmakeśvara Tr.*

237. Attended by the great sixty-four crores of bands of Yoginīs (*mahācatuḥṣaṣṭikoṭiyoginīgaṇasevitā*).

The Brāhmī and other seven divinities, each has eight *śaktis*, *akṣobhyā*, etc. who are the parts of them; hence there are sixty-four. Each has a crore of bands. Really speaking these sixty-four crores mean according to the *Tantrarāja* different *śaktis*; "In Lalitā's nine *cakras*, O beloved one, there are many *śaktis*, numbering to 64 crores." (58)

The Great means nine times multiplied. Amongst the nine *cakras*, from *Trailokya-mohana*, in each *cakra* separately there are 64 crores of Yoginīs dwelling. The total number comes to 5 *abja*, 7 *arbuda* and 6 crores of *śaktis*.

238. Manuvidyā.

The Śrīvidyā is of twelve kinds differentiated according to the twelve devotees, "Manu, Candra, Kubera, Lopāmudrā,

[1] The MS. has a different enumeration of the 64 *kalās*.

Manmatha, Agastya, Agni, Sūrya, Indra, Skanda, Śiva and Krodhabhaṭṭāraka [Durvāsa]. These are the devotees of Devī." The description of each of these (*mantras*) is given in the *Jñānārṇava*.

239. Candravidyā.

240. Residing in the centre of the moon's disc (*candramaṇḍalamadhyagā*).

Because Kuṇḍalinī breaks through the moon in the pericarp of the thousand-petalled lotus.

Or, in the evening prayer, the ceremony to obtain long life, etc. Devī should be contemplated in the moon's disc. In the *Śiva Pr.* Śiva says to Devī, "I am residing in the head of fire, you are residing in the head of the moon; thus the world consisting of fire and moon is upheld by us." The secret meaning is the moon's disc is the Śrīcakra itself.

241. Exquisite beauty (*cārurūpā*).

242. With beautiful smile (*cāruhāsā*).

"The moon is thy sweet smile." This saying means there is a certain stage of consciousness (*prabodha*) which gives the highest bliss, and which should be known from a *guru* alone; thus (a commentator) explains (this name).

243. Wearing a beautiful crescent moon (*cārucandrakalādharā*).

Cāru, neither waxing nor waning, *candrakalā*, is the everlasting *kalā* (*sāda*), in the form of consciousness.

Or, *Candrakalā* is the daughter of a king. To her in a dream Devī appeared and told her to marry a prince by name Sudarśana who was worshipping Devī (*kāmarājabīja*). According to that story the meaning is, *cāru*, rightly, *dharā* supports. (Vide *De. Bhāg. Pr.*, Book III.) (59)

244. Ruler of animate and inanimate worlds (*carācarajagannāthā*).

245. Abiding in the Śrīcakra (*cakrarājaniketanā*).

The nine *cakras* beginning with Trailokyamohana are the only dwelling place of Devī.

246. Pārvatī.

The daughter of Mount Himavān.

247. Lotus-eyed (*padmanayanā*).

248. Shining like the ruby (*padmarāgasamaprabhā*).

Or, *padma*, lotus, *rāga*, red, and *prabhā*, colour. For Kalyaṇācārya says, "Protect, O Kuṇḍalinī, whose colour is like the paste of saffron." Hence this name refers to Amṛtakuṇḍalinī also. (60)

249. Seated on the seat [formed] of five corpses (*pañcapretāsanāsīnā*).

The five Brahmā, etc. when deprived of their respective *śaktis* such as *vāmā*, etc. are incapable of action; hence deprived of their power, they become corpses. *Seated*, couch formed by these five. The *Jñānārṇava* says. "O Great Īśāna, tell me of the five corpses and their cause, how are they imperishable and eternal and yet lifeless?" Thus questioned by Devī, the Lord said, "You have fitly questioned me, O beneficent one, as to the seat formed of five corpses. Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva, these, O noble one, are the five corpses, they are always motionless. The activity of Brahmā manifested as creation should be known as *vāmāśakti*; [devoid of it] Brahmā is certainly a corpse. Śiva [in himself] has no activity. Wherefore activity belongs to Śakti... Pure Sadāśiva becomes a motionless corpse, O dear one, without Śakti, O Devī, he is incapable of doing anything."

250. The five Brahmans are her form (*pañcabrahmasvarūpiṇī*)

The five begin with Brahmā and end with Sadāśiva. These are included under Brahman; because the *Tripurāsiddhānta*

says, "The unconditioned Brahman by the play of the *māyā* in itself becomes, Brahmā, Viṣṇu, Rudra, Īśvara, and Sadāśiva. Thus by name only Brahman is in five forms."

Or, the five Brahmās are Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. The *Liṅga Pr.* says, "*Jīva-prakṛti, buddhi, ahaṃkāra* and *manas*; the senses, namely ear, skin, eyes, tongue, and nose; and the subtle elements are the forms of the five Brahman." It is described in the same book that the above (five subtle elements) are the causes creating the five gross elements. These are her forms.

The *Sū. Saṃ.* (IV. 14. 2) says, "The one Śiva, characterized by existence, knowledge, etc. without change, pure, becomes five by his own *śakti*." *Becomes five*, i.e. by the *śaktis* of creation, preservation, etc. he becomes Sadyojāta, etc. The *Garuḍa Pr.* also says, "Viṣṇu who confers blessings on the world and destroys all the wicked, although one, becomes five, namely, Vāsudeva, Saṃkarṣaṇa, Pradyumna, Aniruddha, and Nārāyaṇa." Ācārya also says, "When you sport as a man [you become] the five persons; your casual talk [becomes] the three Vedas; O mother, a glance of your eyes [becomes] the sun; and your sweet smile, the moon."

251. Consciousness itself (*cinmayī*).

252. Supreme bliss (*paramānandā*).

The Śruti (*Chā. Up.*, VII. 23), "What is infinite, that is happiness."

253. Consisting of permanent intelligence (*vijñānaghana-rūpiṇī*).

Vijñāna here means *caitanya*, *ghana* one essence, i.e. one essence of consciousness. Thus in the Śruti (*Bṛ. Up.*, II. 4. 12), the word *vijñānaghana* is explained. Or, *vijñāna*, *jīva*, because in the Śruti (*Bṛ. Up.*, III. 4. 2) "Remaining in *vijñāna*" is explained as *jīva*. *Ghana*, mass, i.e. aggregate of *jīvas*.

Hiraṇyagarbha is the synthesis of the aggregate of the *jīvas*. Where in Śruti (*Prś. Up.*, V. 5), the word *jīvaghana* occurs, it is explained thus.

254. She is meditation, meditator and the object of meditation (*dhyānadhyātṛdhyeyarūpā*).

The root *dhyai* to think, also called measurement (*māna*) as explained in the *Yoga-sūtra* (III. 2), "Contemplation is unison there of the understanding," i.e. she is the triad, of knowledge, of the knower and of the object of knowledge.

255. Devoid of virtue and vice (*dharmādharmavivarjitā*).

Virtue and vice. Actions leading to desirable and undesirable results. It is said in the *Matsya Pr.*, "*Dharma* comes from the root *dhāraṇa* (*dhṛ*) and *ma*, in greatness, so, as it bears and as it is a great one, it is called *dharma*." Thus the word *dharma* is explained, "That which leads to a desirable result, and taught by teachers as *dharma*, and *adharma* is the opposite of this." The *Saṃvarta-Smṛti* says, "That conduct which prevails in each country in accordance with tradition and not contrary to the scriptures, is called *dharma*." Yājñavalkya (I. 8) also says "[Among the following actions] sacrifice, good conduct, self-control, non-injury, gift, and sacred study, the supreme *dharma* is that in which one perceives the Self by Yoga." Jaimini also (*sūtra*, I. 1. 2) "*Dharma* is a purpose as characterized by the scriptural injunctions." *Adharma* is to be understood as the opposite. Devī is free from these two because the scriptures are meant only for the ignorant and the Devas are not subject to them according to the rules applicable to the "animal creation," (*tiryagadhikaraṇanyāya*).

Or, *dharma*, bondage, and *adharma*, liberation, because these words are explained thus in a verse of the *Nityāhṛdaya*. She is free from these. The *Tripurā Up.* says, "No end, no

origin, no bondage, no aspirant, no desire of liberation, no liberation, that is the truth."

Or, *dharma*, thing which possesses quality; and *adharma* is the quality itself; She neither possesses the quality nor is She the quality itself, i.e. She is absolutely inseparable from the universe.

Or, *dharma* indicates that letter of Śakti, and *adharma* that of Śiva; *vivarjitā*, great increase. The meaning is that Devī is the tendril of Pañcadaśī (-vidyā). The two letters (of Śakti and Śiva) are explained in the *Nityāhṛdaya* and should be learned from the teacher and we have explained them in our *Varivasyārahasya*.

256. Omnipresent (*viśvarūpā*).

By nineteen names indicating the difference between *jīva* and Īśvara, the text proceeds to praise Devī under both forms.

In the order of creation, the first manifestation is darkness (*tamas*), the next is that of *mahat*, then that of the threefold egotism (*ahaṃkāra*), next the five subtle elements beginning with sound; among these are the five energies of knowledge (*jñāna*) and the five energies of action (*kriyā*); in these energies the former five individually generate the five senses (*jñānendriyas*) and collectively the *antaḥkaraṇa*. The latter five generate individually the five organs of action and collectively the *prāṇas*. The sound and the others—four subtle forces generate the five gross elements. This is an established doctrine. There the *caitanya* manifested through the gross, subtle, and causal vehicles respectively termed, *viśva*, *taijasa*, and *prājña*; these manifested ones (three groups of vehicles) respectively are turned *vaiśvānara*, *hiraṇyagarbha* and Īśvara. The Supreme Being (Paramātman) manifested in the *antaḥkaraṇa* in its causal form is Hiraṇyagarbha; in *prāṇa* in its

causal form is *sūtrātman*; when manifested through these two vehicles without differentiation it is *antaryāmin*. These three alone are termed respectively Brahmā, Viṣṇu and Rudra. We have here explained the three divisions, namely the individual *jīva*, (*viśva*, *taijasa* and *prājña*), the collective *jīva*, (*vaiśvānara*, *hiraṇyagarbha* and *sūtrātman*), and Paramātman, according to the opinion of those who follow the Upaniṣads. In this theory they accept only three states, namely waking, dreaming and sleeping, and three functions, namely creation, preservation and destruction. In the Tāntrika theory the followers of it accept in addition two more states, namely ecstatic (*turīya*) and the state beyond ecstasy, and two functions, namely *tirodhāna* and *anugraha* (for meaning of these two refer names 270 and 273). Those beings endowed with these two states, i.e. fourth and the one beyond it and their functions, namely *jīva* and Īśvara respectively should also be added. Thus there are five divisions.

Here there is no contradictory theory as between those who hold that there are three or five causes[1] (of creation) because this system proceeds from the distinction between the gross and subtle aspects. Since in the sleeping state the *prājña* (*jīva* is in that state called so) becomes Brahman, he is no longer *jīva*, but the *jīva* is then not the Supreme One (Paramātman), because it is associated with a trace of *avidyā*. Hence because the vehicle of the *jīva* in the sleeping state is *kāraṇa*, the vehicle of the *jīva* in the fourth is declared to be *mahākāraṇa*. Beyond that (i.e. in fifth state) as the *Śiva-sūtra* (III. 26) says, " One above it becomes equal to Śiva." That is semi-equal to Śiva. Beyond that as the Śruti (*Muṇḍ. Up.*, III. 1. 3) says, " The spotless one attains the highest equality."

[1] Vide, *Vedānta-sūtra*, II. 3. 1-12.

Here the meaning of highest equality is unity. From this explanation it follows that owing to the absence in those two states (4th and 5th) of the full perfection of *jīva* or of Śiva, they are not separately enumerated by the followers of the Upaniṣads. Similarly the same reason is given for not taking into account the state of swoon in that work. (*Vedānta-sūtra*, III. 2. 13) "In him who is unconscious [in a swoon, etc.] there is a half union; on account of this remaining."

The five vehicles of *jīva* may be recognized as the five sheaths (*kośas*); the *tirodhāna* and *anugraha* functions of Īśvara and Sadāśiva are otherwise called the producers of bondage and release. These two states beyond Rudra (4th or 5th) are not wrongly stated since they are supported by the Śaiva scriptures. "Īśvara the visible one [*bahirunmeṣa* may mean manifested clearly] and Sadāśiva is momentary [*nimeṣo'ntaḥ*, unmanifested or partly manifested]."

Viśvarūpa: *Viśva*, the *jīvas* in the waking state manifested through the gross elements; and Vaiśvānara is he who is the aggregate of the *jīvas*. *Rūpa*, form, i.e. these two are her forms.

Or, by the preceding name (255) is meant that she is inseparable from the universe; hence this name expresses that Devī is in the form (*rūpa*) of the universe (*viśva*); the meaning is that her form is the universe itself and she has no other form except this as the supporter of the universe. The *Viṣṇu Pr.* says, "Just as the plantain tree cannot be seen independently of bark and leaves, likewise the universe, O Lord, is seen, depending on you only." The *De. Bhāg. Pr.* also in the first book mentions, "I myself am the universe and there is no other permanency."

Or, *vi*, separate, *svarūpa*, a dog's form—the evolution of human being (*jīvabhāva*) of Brahman directly is the lowest

kind of form, comparable to that of a dog; so, inferior service is called *śvavṛtti* (dog's service; see *Manu Smṛ.*); the lower human existence (*paśubhāva*) is called *śvarūpa* (a dog's form of the devotees); *vi* released by means of Devī's grace.

Or, Tripurasundarī has sixteen parts, of this there is no doubt; this is explained in the *Vāsanāsubhagodaya*. "There are fifteen parts [*kaḷās*] from the *darśa*, to *pūrṇimā* [the names of the days of bright fortnights], the sixteenth part is to be known as existence-knowledge-bliss [*sat-cit-ānanda*]." In the moon's disc there is one *kalā* (the sixteenth) called *sāda* (eternal) devoid of growth or decay. The other fifteen are moving to and fro, i.e. waxing and waning. Though Devī is not separate from any of them, the *kalā* called *cit* (the sixteenth) is termed Tripurasundarī: the others are termed respectively from Kāmeśvarī to Citrā, according to the days of the fortnights. In the *Pañcadaśī-mantra* also which is inseparable from these, there is one syllable which is to be known from the teacher which is of the form of *cit* and by reason of its being contained in the *Pañcadaśī* is known as Śrīvidyā. The fifteen syllables known to all the devotees are of the form of *nityās*; thus, the moon's disc, Devī and the fifteen-syllabled *mantra* are one. The fifteen syllables belonging to the fifteen *kalās* also become one. Hence there are three divisions of fifteen days and of the fifteen syllables, as the three divisions [*kūtas*] of days, namely Nandā, Bhadrā, Jayā, Riktā and Pūrṇā, corresponding to the *vāgbhava* group (of the *Pañcadaśī-mantra*). Hence the followers of Taittirīya śākhā repeat the names of the nights of the bright fortnight in three divisions. The Śruti (*Tai. Brā.* III. 10. 1) says, "(1) *darśā*, (2) *dṛṣṭā*, (3) *darśatā*, (4) *viśvarūpā*, and (5) *sudarśanā*; (6) *pyāyamānā*, (7) *āpyāyamānā*, (8) *pyāyā*, (9) *sūnṛtā*, (10) *irā*; and (11) *āpūryamāṇā*, (12) *pūraymāṇā*, (13) *pūrayantī*, (14) *pūrṇā* and (15)

pūrṇamāsī." Thus they repeat the names of the days (of the bright fortnight) also in three divisions. The Śruti *Tai. Brā.* III. 10. 1: " (1) *saṃjñāna*, (2) *vijñāna*, (3) *prajñāna*, (4) *jānad*, and (5) *abhijānad*; (6) *saṃkalpamāna* (7) *prakalpamāna*, (8) *upakalpamāna*, (9) *upakḷpta*, and (10) *kḷpta;* and (11) *śreyas*, (12) *vasīyas*, (13) *āyat*, (14) *saṃbhūta* and (15) *bhūta*." The Śruti verifies the explanation of day and night of (bright fortnight) of these two sections (*anuvākas*) above quoted. The Śruti (*Tai. Brā.* III. 10. 10) says, " These two sections, *saṃjñāna*, *vijñāna*, and *darśā*, *dṛṣṭā*, are the names of the days and nights of bright fortnights." Though the three divisions are here proportioned equally (i.e. five in each), yet when the 10th[1] day is merged into the eleventh, the latter is treated as part of the tenth; as it is said, " The pure twelfth day is to be observed intact." Consequently the twelfth day takes the eleventh. So in the *mantra* (of *Pañcadaśī*) the second division is composed of six letters, whereas the last one has four letters. But as the others (seers) make no such exception (*vedha*), in the other *mantras* of Sūrya and others of (*Pañcadaśī*), the three divisions are equally proportioned. With this idea Lolla says in his commentary on the *Subhagodaya*, " Though the *kalā* called *āpūryamāṇā* [11th one] which belongs to the last group, Candra-Khaṇḍa, (i.e. Agni, Sūrya and Candra are respectively the deities of the three divisions of the *mantra*) yet it is included in the second division [Sūrya-khaṇḍa], and it should be taken that the *kalās*, *irā* and *āpūryamāṇā* [10th and 11th] are one and the same as the latter is a part of the former." As to the fifteen deities (of days and nights) and

[1] *Vedha*, i.e. when the tenth day (*daśamī*) merges into the eleventh (*ekādaśī*) even for a few minutes, that day (the 11th) becomes void therefore, the strict observers of vows on that eleventh day, leave out that day and discontinue further ceremony till the 12th day.

the manners of worship as well as the use and to the letters for the fifteen-syllabled *mantra*, and as application to Śiva, Śakti, Māyā, Śuddhavidyā, etc. according to Samaya and Kaula schools these practised, should be learned from the *Candrakalā* (*Tantra*). So as there is no distinction (between the syllables, the days, deities, etc.), so the word *viśva*, though it indicates the fourth night of the bright fortnight, also means the fourth syllable of the first division (called *vāgbhava-kūṭa*); for the *mantra* and the *tattva* of Śuddhavidyā, i.e. Devī is inseparable from these three (the fourth night, the fourth syllable and Śuddhavidyā).

Or, *viśvarūpa* in the neuter gender, means the fifth day of dark fortnight. The Śruti (*Tai. Brā.* III. 12. 1) says, "(1) *Prastuta*, (2) *viṣṭuta*, (3) *saṃstuta*, (4) *kalyāṇa*, and (5) *viśvarūpa;* (6) *śukra*, (7) *amṛta*, (8) *tejasvin*, (9) *tṛjas* and (10) *samiddha*; and (11) *aruṇa*, (12) *bhānumat*, (13) *marīcimat*, (14) *abhitapat*, and (15) *tapasvat*." The nights of the same are "(1) *sutā*, (2) *sunvatī*, (3) *prasūtā*, (4) *sūyamānā*, (5) *abhiṣūyamāṇā*; (6) *prīti*, (7) *prapā*, (8) *saṃpā*, (9) *tripti*, (10) *tarpayantī*; and (11) *kāntā*, (12) *kāmyā*, (13) *kāmajātā*, (14) *āyuṣmatī*, and (15) *kāmadughā*." The *prastuta*, *viṣṭuta*, the *sutā*, *sunvatī* these two sections are the names of the days and nights of the dark fortnight." The meaning is, Devī is manifested in the form of all the deities of the nights and of the days (of bright and dark fortnights). Hence one who knows them acquires special merits, so the Śruti declares. The Śruti (*Tai. Brā.* III. 13. 10) also says, "One who knows the deities who produce honey and saturate the body with it, in him is produced honey from the Baindava. His sacrifices and good works become effective. To him who is ignorant, they produce no honey and his sacrifices and good works become ineffective." *Produce honey*, the deities of nights, and *saturate the body wilh it*,

those of the days. For the Śruti (*Tai. Brā.* III. 10. 10) says, "Those nights of the bright and dark fortnights are the producers of honey (*madhukṛt*); their days cause it to flow (*madhuvarṣiṇī*)." *Sacrifices and good works*: devotional work.

When the place of Ḍākinī and other deities [refer for Ḍākinī, etc. names 484 to 534] is saturated by the waking up of Kuṇḍalinī, by causing the honey to flow (in Sahasrāra), whatever works he does become effective, external actions such as sacrifice, etc. become fruitful. In the absence of that (flow) in which time the actions are performed, that time is productive of death of these actions (i.e.) they become ineffective. This is explained in the *Candrajñāna Tr.* "Of those who are able to produce the flow of honey in the Baindava and whose bodies are cool [by the nectar], the sacrifices and good works become fruitful in course of time. Of those who are devoid of the inner flow and whose minds continue scorched, death at once terminates all their actions. The consumer of time alone [Devī] produces honey and causes it to flow. To him who knows, comes the flow of nectar from the Brahmarandhra. Vaidehī [Śrīvidyā belonging to Videha, Manmatha] who is Saraghā [lit. bee] and who is the destroyer of time, has created through the days and nights [of deities of bright and dark fortnights] this Vidyā [indicated] by the fifteen syllables."

Kālakarṣiṇī, the destroyer of time, is the name of a deity. *One who knows*, the distinction, namely that between *madhukṛt*, as the night deities, and *madhuvarṣiṇī* as those of day. *Vaidehī*, the wife of Videha, Kāmeśa. *This Vidyā*, *Pañcadaśī*. Śruti (*Tai. Brā.* III. 10. 9) says, "The founder Vaideha, composed *the weeks*, of the day and night deities by [fifteen syllables, of the *mantra*]." *Saraghā*, honey bees: Devī is also called a

bee because she produces honey. The Śruti (*Tai. Brā.* III. 10. 10) says, "She [Devī] is bee, fire is the honey."

257. Waking state (*jāgariṇī*).

It is explained in the *Īśvarapratyabhijñā*; "The waking state dear to all, is the source of an external action through the activity of the senses." The *jīva* is called Jāgarī, i.e. he who takes upon himself the gross body called *viśva*.

258. Dreaming state (*svapantī*).

The explanation of the dreaming state is also given in the *Pratyabhijñā*; "The state of *svapna* is objectifying of those visions, which are perceived in the mind, due to the perception of ideas latent in the mind." *Jīva* in the state of *svapna* is termed *taijasa;* its individuality is merged in the subtle body.

259. She is *taijasa* itself (*taijasātmikā*).

Taijasa called Hiraṇygarbha who is the collective form of the *jīvas* described above, (no. 258).

260. State of sleep (*suptā*).

The description of it is given in the *Śiva-sūtra* (I. 10). "The state of sleep is incapacity of discrimination, namely illusion." One says "I slept happily, I know nothing," thus one says from recollection. By this saying, three modifications of *avidyā* are indicated; namely ignorance, egoism, and happiness; sound sleep is that state in which these three exist; such a person is termed *prājña* whose individuality is merged in the causal body.

261. *Prājña* Himself (*prājñātmikā*).

Prājña, Īśvara who is the collective form of the *jīvas* above described (No. 260).

262. State of ecstasy (*turyā*).

Turyā state is the state in which the experience called Śuddhavidyā is acquired and the result of discrimination of

these (*lower*) three states and enjoyers thereof. The *Spanda-śāstra* says, "He who perceives the object of attainment in the three abodes and the subject thereof, though he participates in it, yet remains unpolluted." Varadarāja also says, "*Turya* is the supreme abode, the participation in that state produces astonishment. Though there are different states, namely waking and others, this [only] is realistic for the Yogin." The *Śiva-sūtra* (1. 7) also says, "Though there are different states, namely waking, dreaming, and sleeping, [real] enjoyment exists only in the fourth one. Ecstasy in the fourth state should be allowed like oil to permeate the other three." The *jīva* is called he who is merged in the great causal body (*mahākāraṇa*). Devī is called *Turyā*, because she is both the individual and the collective form of this state. The means of attaining the state of *turya* is set forth by a *Śiva-sūtra* (I. 15). "He should project his mind by means of his own thought." (The commentary on this is as follows): "Abandoning[1] *prāṇāyāma* and other uncertain gross means, 'by his own thought' by his own knowledge, by the internal experience of astonishment, i.e. by the aid of *turya*, extinguishing the notion of body, etc. in consequence of merging himself [into the fourth state], this should he enter."

Or, *Turīyā* is a deity according to the *Śaktirahasya* as described in the Śruti (*Māṇ. Up.*, 7), "They consider the fourth calmness, non-dual." Ācārya (*Saun. La.* v. 97). "Thou art *Turīyā*, unlimited mystery, difficult of attainment." The *Tripurā-siddhānta* says, "O fair-faced one, as she is a pleasure to Turīyānandanātha [a certain teacher] Devī is known by the name Turīyā."

14th verse divides 40 names.

[1] There is another reading *kṛtvā*, then after performing the *prāṇāyāma* and other gross means.

263. Transcending all the states (*sarvāvasthāvivarjitā*).

There is a fifth state of *jīvas* but as it has no special name and as it is beyond the *turīya* state, it is simply called, 'beyond *turīya*'; this name indicates the fifth state; *all the states*, i.e. those described above. Because when a man transcends the fourth state, he necessarily transcends the other three. *Vivarjitā* transcending: *Vi*, entirely, that is one does not return to the other states. This state also has two aspects, the individual and the collective. This fifth state arises from firmness in the fourth one (*turīya*). For it is said, "The supreme state which is beyond the *turīya* is only to be attained through a firm hold on the *turīya*." Varadarāja, the comm. also states, "The aspirant, by much familiarity with the fourth state attains the state which transcends the fourth one, and becomes equal to Śiva who is the soul of the universe and who is pure absolute bliss." There are three *sūtras* (in the *Śiva-sūtras*, III. 27, 28 and 29): describing the nature of the man who has attained the fifth state. "His physical life is a religious observance; his conversation is *japa;* his giving is knowledge of Self." His physical life is religious and not worldly (lit. trifling) because it is the means of worshipping Śiva by searching into his own soul. So Bhaṭṭotpala desires physical life in these words: "Let me have this body invigorated by the nectar of pure Śakti manifested in me, for the sake of worshipping thee." His random conversation is *japa*, because his mind has grasped the truth. It is explained by two *sūtras* (*Yoga-sūtra*, I. 47 and 48). "In the purity of the non-deliberative condition his soul becomes pleased. In that condition knowledge becomes truth-supporting (*ṛtambharā*)." As the Śruti says, "Whatever one thinks in his mind, that alone he speaks"; all his words are in the form of *mantras* because his thoughts are pure. The *Yogavāsiṣṭha* says, "The wise should always

be approached, whether they instruct or not; because their ordinary conversation becomes instruction." *Gift* (or giving): Kṛṣṇadāsa says, " The direct experience of Ātman described above as consciousness (*caitanya*) itself, is the knowledge which is his gift and which, with promptness, he freely gives." Ācārya, (*Sau. La.*, v. 27) considering that these three *sūtras* are to be explained as above, says, " The random talk is *japa*, his bodily actions are the *mudrās*, etc. . ." The *Vārttika* explains, " Thus one performing the vow herein described, and repeating *mantras*, [and maintaining] his physical existenc equal to Śiva, always being in his own Ātman, devoted to the adoration of Śiva, alone [he] is called the great Yogin devoted to the practice of mighty *mantras*, and he imparts real knowledge to his disciples."

264. Creator (*sṛṣṭikartrī*).

Thus after the description of the five divisions of *jīvas* who are controlled by *avidyā*, he proceeds according to different functions, to describe the five divisions of Īśvara who controls *māyā*. Ācārya also explains the same in the verse (*Sau. La.*, 24) " Brahmā creates the world, etc." Creation is the function of Īśvara when the *rajas* quality predominates.

265. In the form of Brahmā (*brahmarūpā*).

Brahmā, the four-faced one. The *Viṣṇu Pr.* says, " O Brāhmaṇa, Brahmā, Viṣṇu, and Śiva, are the chief *śaktis* of Brahman."

266. Protector (*goptrī*).

Sustaining the universe. This is the function of Īśvara when the *sattva* quality predominates.

267. In the form of Govinda (*govindarūpiṇī*).

In the *Harivaṃśa*, Nārada says, " The first portion of *prakṛti*, the famous Devī called *Umā*. [The second one]

the manifested Viṣṇu, the all-pervading, protector of the universe, is known as woman."

Concerning the word *govinda*, *Vi. Bhāg. Pr.* says, " I am the lord [Indra] of the Devas, thou hast attained to the lordship ovei the cows; hence in the world men praise thee by the name Govinda."

The *Bhārata*, in Mokṣadharma, also says, " As I recovered the earth which was taken away and rendered inaccessible, I am praised by Devas and by words under the name of Govinda." The *Harivaṃśa* says, " The *go*, stands for sound, which you [alone] know [*vid*]; hence you are called Govinda by the ascetics."

Or, *Govinda*, Bṛhaspati (the *guru* of the Devas); according to the *Viśvaprakāśa*, " *Govinda* means Vāsudeva, cowherd, and Bṛhaspati."

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268. Destroyer (*saṃhāriṇī*).

Saṃhāra, reducing the universe into atoms. This is the function of Īśvara when the *tamas* quality predominates.

269. In the form of Rudra (*rudrarūpā*).

Rudra is the above mentioned Īśvara.

Or, *Rudra*, who drives away sorrow; or, weep, (*roditi*) because the rain which comes at the dissolution of the universe originates from his solar eye in the form of tears. The Śruti (*Tai. Saṃ.*), " He wept; because he wept, he is called the weeper [Rudra]." The *Śivarahasya* also says, " The Lord of *paśus* (*jīvas*) is called Rudra because he drives away sorrow."

Or, according to the *Ch. Up.* (III. 16. 3), " The *prāṇas* [senses] are the *rudras*, these cause all this [body] to cry out." The *Bhārata* says, " To please, [his parent] the son of Brahmā, the eternal lord of the universe, springing from his forehead wept loudly and terribly." The *Vāyavīyasaṃhitā* says, " *Ru*, means pain, or, the cause of

pain, he who drives this out [*dra*], Śiva, the supreme cause, is called Rudra."

270. Causing the disappearance (*tirodhānakarī*).

Tirodhāna, complete destruction, i.e. the absorption even of the atoms into *prakṛti* like the extinction of a light. This is the function of Īśvara when the pure concentrated *sattva* quality predominates.

Or, she is in the form of a *śakti* called *tiraskariṇī*. The *Tripurāsiddhānta* says, "Because you cause the disappearance of all who are not devotees, rightly, O fair-faced one, you are called Tiraskariṇī."

271. Ruler (*īśvarī*).

The previously mentioned one. *Īśvara* is here used in a special sense just as *māyā* is used in different sense. The supreme individuality (*parāhaṃtā*) is the quality of Īśvara. This is explained in the *Virūpākṣapañcāśikā* in the Viśvaśarīra chapter, "Lordship, activity, independence, consciousness itself. These are said by wise men as the successive aspects of the supreme individuality."

272. Sadāśiva. When the superlative *sattva* quality predominates she is so called.

273. Conferrer of blessing (*anugrahadā*).

Anugraha, when, after complete annihilation, the universe again assumes the form of the primordial atoms the process is called, *anugraha*. This is the function of Sadāśiva.

Or, *tirodhāna* (270) and *anugraha*, mean respectively bondage and release. In this meaning Īśvara and Sadāśiva who are respectively the external and the internal manifestations, are the causes of bondage and release.

274. Devoted to the five functions (*pañcakṛtyaparāyaṇā*).

According to the *Viśva*, "*Parāyaṇa*, means fond of, devoted to, and dependent." The *Mṛgendra Saṃ*. says, "That

[Brahman] is the one cause of the origin, preservation, destruction and annihilation of the universe and of the order of the existence of elements and beings." The other Āgamas also say, " The five functions of him are the creation, preservation, destruction, annihilation, and causing the re-appearance of the universe which manifests incessantly." The *De. Bhāg. Pr.*, IV, says, " She creates the universe, she protects, she destroys what she protects at the end of the cycle; she it is who in her three forms bewilders the universe. Brahmā united with her creates the universe, Viṣṇu united with her protects, Rudra united with her destroys. She binds the whole universe and holds bewildered by the noose of illusion, O king, by the firm noose of ' I ' and ' Mine '. Yogins released from worldly attachments, desiring liberation and seeking after emancipation, worship the beneficent Devī alone, the ruler of the universe." Ācārya also (*Saun. La.* v. 24), " Brahmā creates the universe, etc.," the *Śakti-sūtra* also, " Thus like that [she] exercises the five functions." The next *sūtra* describes their characteristics, namely " Illumination [creation], affection [preservation], dissatisfaction [destruction], planting the seed [causing reappearance], and lamentation [annihilation]." The reader is referred to the *Pratyabhijñāhṛdaya* for their meaning. (64)

275. Abiding in the midst of the sun's disc (*bhānumaṇḍalamadhyasthā*).

In the *saṃdhyā* time Devī should be meditated upon that. The *Vedānta-sūtra* (I. 1. 20) explains the Śruti (*Chān. Up.* I. 6. 6), " The golden man seen within the sun, etc." as the supreme Lord. The *Kūrma Pr.* in the hymns composed to Devī, by Himavān says, " I bow down to the form which is in the sun's disc, who is all the Vedas, the one object of knowledge, who fills the different worlds with his

brilliance, the cause of the three worlds, known as the supreme Lord."

Or, *Bhānumaṇḍala* is the Anāhata lotus.

276. *Bairavī.*

Wife of Bhairava, i.e. Paramaśiva.

Or, *bhairava*, all women taken collectively (*bhīru*, women). The *Liṅga Pr.* says, " Meaning is Śiva, words are Devī; day is Śiva and night is Devī "; from that—after describing Arundhatī, Anasūyā, Śacī, the wife of Indra, etc., each as the manifestations of Devī, thus concludes: " All things indicated by the words in the feminine gender are manifestations of Devī."

Or, in the *Tripurācakreśvarī-mantra*, in the middle division, when *R* is eliminated, it is known as Bhairavī-mantra.

Or, according to Dhaumya, a girl of twelve years old is called Bhairavī.

277. Wearing the garland of prosperity (*bhagamālinī*).

Bhaga, means six attributes (refer for the meaning to no. 279), and *mālinī*, possessor.

Or, she is the female emblem (*bhaga*). Thus the *Liṅga* and *De. Bhāg. Prs.*, " Those who have the male emblem are the manifestations of Śiva; and those having the female emblem are the manifestations of Devī.

Or, *bhagamālinī* is one of the fifteen *nityā* deities. In this *mantra* the word *bhaga* occurs more frequently according to the school of the Dakṣiṇāmūrti than to those of Tantrarāja and Jñānārṇava. The names of the surrounding deities (*āvaraṇadevatās*) of that (*mantra*) also are preceded mostly by the word *bhaga;* hence she has the garland (*mālā*) of *bhaga* (words).

278. Seated on the lotus (*padmāsanā*).

The wife of Brahmā.

Or, *padma*, lotus, of it, the leaves are *prakṛtis*, the filaments are the categories, the stalk is knowledge, etc.; such is her seat.

Or, *Padmā*, Lakṣmī, the goddess of wealth, *sana*, distributing. The great men have said, " O beneficent mother, in whom thou art pleased that man receives prosperity containing of the enjoyment of supreme bliss; his house becomes beautiful and contains much gold, and sitting on his couch he fondles his wife; and when thou art angry, that man becomes supremely miserable, his house appears without beauty and in it there is much lamentation and his couch becomes deserted."[1]

Or, *Padma*, the *daitya* Śūrapadma, *as* to kill, i.e. the slayer of the *daitya*, Padmāsura.

Or, *padma*, the bindu, etc. The *Rabhasa* says, " *Padma* means lotus, numbers called *vyūha*, *nidhi* and *bindu*," they should be applied in this sense.

279. *Bhagavatī*.

The Purāṇas say, " The full supremacy, righteousness, fame, prosperity, wisdom, discrimination, these six are called *bhaga*." The Kośa says, " *Bhaga* means supremacy, magnanimity, wisdom, dispassion, womb, fame, power, effort, desire, righteousness, prosperity, and worldly concerns "; these are in Devī. The *De. Bhāg. Pr.* says, " As she knows the origin and dissolution, the going and coming of beings, knowledge and ignorance, she is called Bhagavatī." The *Śaktirahasya* says, " The word *bhaga* is derived from the root *bhaj* to worship; she who is worshipped by all Devas and she blesses them, hence she is called Bhagavatī."

280. Sister of Viṣṇu (*padmanābhasahodarī*).

[1] According to the peculiar construction of the words 'prosperity and 'adversity' a double meaning is conveyed.

The one Brahman assumed two forms, namely attributes (*dharma*) and the possessor of them; again attributes become two, namely male and female, the male is Viṣṇu who is the material cause of the whole universe; the female became the spouse of Paramaśiva. The secret of the Śaiva theory is that these three in combination become the one indivisible Brahman. This theory is well mentioned in the *Kūrma* and other Purāṇas and is explained in detail in the *Ratnatraya-parīkṣā* by Appayadīkṣita. The *Brahm. Pr.* in the *Puruṣottama-kṣetra-Māhātmya* says, " Subhadrā, who was born from the womb of Menakā in a former birth, in this birth was born along with Kṛṣṇa of Devakī." " Let there be victory to Viṣṇu, the husband of Subhadrā," there Subhadrā, is Lakṣmī and there is no contradiction, or, in reality there is no difference. In another place, " Brahmā, the grandsire of all the worlds. in order to see Devī, once performed a severe penance in the sacred Kāñcī; Tripurā, standing on a lotus, having a lotus in her hand, with her victorious brother appeared to the ascetic, performing the severe penance, fixed in meditation on the higher Self.

Or, this contains the Vāgbhava (first) division of Kādividyā (*Pañcadaśī*); *Padmāsana* (278) indicates the syllable *ka*; *Bhaga*, *e*, and *vatī*, (279) Kāmakalā (i.e.), *Padmanābha*, *sa* and *hoda*, *ha* and *m* and *rī* make *hrīm*. This is the secret meaning. (65)

281. The series of worlds arise and disappear with the opening and shutting of Her eyes (*unmeṣanimiṣotpannavipanna-bhuvanāvaliḥ*).

Since the eyes of Devī never close, the expression " opening and shutting " refer to the influence of the destiny of beings, or to her mere wish. The *Ājñāvatāra* says, " by her mere wish the whole universe appears and disappears." The

creation of the supreme is simply the expression of His wish." Kālidāsa also says, "The universe consisting of the seer, the seen and the seeing, with all its parts, existed in you before you thought [of creation]. At the manifestation of the universe at your will, your eyes open, at the destruction of the universe [at your will] your eyes shut."

Gorakṣanātha in his *Mahārthamañjarī* says, "The moment occupied by the highest Teacher in the creation is the same as that occupied in the destruction of the universe."

282. Thousand headed and thousand faced (*sahasra-śīrṣavadanā*).

The Śruti (*Puruṣasūkta*) says, "*Puruṣa* is thousand headed, thousand eyed and thousand footed." *Thousand* means unlimited. The *Bh.-gītā* (XIII. 13) has the same.

283. Thousand eyed (*sahasrākṣī*).

284. Thousand footed (*sahasrapād*).

The *De. Bhāg. Pr.* (Book III), "Devī, having thousands of eyes, thousands of hands, thousands of heads and feet, vividly shines forth."

Or, in this (281-284) contain the second and last divisions of the *mantra* (*Pañcadaśī*).

Bhuvanāvali (281) indicates the two Bhuvaneśvarī-bījas. *Sahasrākṣī*, (283) *la*, and *sahasra* (284) *ha* and *sa*. (66)

285. Mother of all from Brahmā to worm (*ābrahma-kīṭajananī*).

Brahmā, a *jīva* called Hiraṇyagarbha who is the gross form of humanity taken collectively; *kīṭa*, is the small insect eater of the spider's thread; in the Vaidya-śāstras *kīṭa* is called *stamba* meaning two kinds of parasitical worms, namely Kakeruka and Makeruka.

286. She who establishes the castes and orders (of life) (*varṇāśramavidhāyinī*).

Thus she becomes the Vedas, which are her own commands, in order to lead the created *jīvas* into the right path. The Vedas are divided into two parts, the Karmakāṇḍa and the Brahmakāṇḍa; as according to the rule, the Devas and lower animals have no share in the Karmakāṇḍa, the (divine) Mother established righteousness (*dharma*) through Karmakāṇḍa after dividing men into four castes and four orders. The *Kūrma Pr.* after the praise of Devī by Himavān, says, " Devī, the life of the universe having heard his words, remembering her husband (Śiva) answered her father with a smile. O Lord of mountains, hear from me this doctrine, which is supreme, secret, known to Īśvara only, practised by Brahmavādins alone . . . describing the means of attaining . . . by meditation, Karma Yoga, devotion, and wisdom, O Lord of mountains, this is to be attained by these means, not by crores of other actions [*karmans*];" thus concluding again she says in order to describe Karma Yoga. . . " *Karman* is ordained by the Śrutis and Smṛtis according to castes and orders; always perform this *karman* associated with the knowledge of the Self, for the sake of liberation. Devotion arises from righteousness (*dharma*), by devotion the supreme is attained. *Dharma* means sacrifice, etc. ordained by Śrutis and Smṛtis. *Dharma* is not to be otherwise known, because from Vedas alone *dharma* came into existence; hence the aspirant for liberation should depend on the Vedas which are my form, for the sake of *dharma.* By my command the divine Brahmā, for the sake of protecting Vedas, created the Brāhmaṇas at the beginning and established them in their respective duties."

287. The Vedas are the expression of Her command (*nijājñārūpanigamā*).

Ājñā, command, is ascertained by the knowers of the Vedas through reflection on the words (of the Vedas) what

set forth the object to be attained, the means and the practical directions, by giving out the real meaning, meditation and praise; these three belong to the Karmakāṇḍa part of the Vedas. Hence Jaimini (I. 1. 22) says, " [The words which refer to] past things are to be taken with [those which refer to] action." The *Kūrma Pr.*: " The ancient and supreme energy called Vedas, which are my commandments, are manifested at the beginning of creation in the form of *Ṛg*, *Yajus* and *Sāman*."

Or, there are twenty-eight Śaiva Tantras beginning with *Kāmika* which follow the Vedas. There are some more scriptures beginning with *Kāpāḷa*, *Bhairava* which are opposed to the Vedas. Of these two which follow the Vedas are here meant by *Nigama*; as they sprung from the mouth of Parameśvara, they are said to be the form of my command; those (*Kāpālika*, etc.) which sprang from below the navel (of Śiva) are opposed to the Vedas. This is explained in the *De. Bhāg.* and *Skānda Prs.*, " The five Tantras beginning with *Kāmika* have sprung from the Sadyojāta face (of Śiva); the five Tantras *Dīpta*, etc. from the *vāmadeva* face; the five, *Vijaya*, etc. from the *aghora* face; the five, *Vairocana* etc. from the east face (*tatpuruṣa*); and the eight Tantras, *Prodgīta* and others from the *īśāna* face; these have sprung from the upward current and the others from the current below the navel."

288. Giver of results, good and bad (*puṇyāpuṇyaphala-pradā*).

When the Veda is established in the form of righteousness through castes and orders, the Mother, in order to confirm that establishment, gives the good and bad results arising from ordained and prohibited actions respectively. The respective results of good and bad actions are heaven and hell. The *Kūrṃa Pr.* says, " For those who do not perform good

actions as established, there are hells created by Brahmā into which by my command Yama [the Lord of Death] throws them. Those who are devoted to me and perform the duty prescribed by the Vedas, are by my command brought by Indra and others into *svarga* and other places." It is said in other works also: "Led by Īśvara [alone] one goes to heaven or to hell." The *Śivarahasya* says also, "When the sacrifice sleeps [is finished] you alone remain awake in order to grant the result to the sacrificer." The Śruti also says (*Kauṣ. Up.*, III. 8), "For He makes him perform good actions whom he wishes to lead upwards, and He alone makes him, whom he wishes to lead downwards, perform bad actions." The same is expressed in the *Vedānta-sūtra* (III. 2. 38), "From him the fruit of works, for that only is possible"; as regards partiality and mercilessness of the Lord the same *Ved.-sū.* (II. 1. 34) mentions, "Partiality and mercilessness cannot be attributed on account of his regarding [merit and demerit]." The *Saura Saṃ.* also says, "Righteousness and unrighteousness depend on the doer and produce their respective results without Mahādeva exercising any (influence). This is not so. . . ." The verse beginning with "Rightly solicited" till the close of the chapter describing the *antaryāmi-brāhmaṇa* (residing in all) concludes thus: "Śiva is to be attained by reasoning supported by the scriptures. Hence Śiva directly confers the results of righteousness and unrighteousness." (67)

289. The dust of Her lotus feet forms the vermilion mark on the parting of the hair on the head of the Vedas (personified as goddesses) (*śrutisīmantasindūrīkṛtapādābjadhūlikā*).

Thus after describing the Karmakāṇḍa part as devoted to rites (sacrifices and other performances), he now sets forth the explanation of the established fact of Brahmakāṇḍa

also, i.e. Brahman is Śiddhavastu (through the Mother's command alone).

The expresson " dust " means that the Vedas are unable to explain the real form of Devī by direct assertions, by complete definition (a rule called *śṛṅgagrāhikā*), describe Her by the method of negation, like one ashamed and afraid, standing afar, describing inadequately, that (description also) creates no clear idea as to " this or that ". This is explained in our *Śivastava*. " The all-wise scriptures, O Parama-śiva, much beloved by you do not adequately describe you, like a woman silent from shame. If they negative all your attributes by often saying, ' not this,' ' not that ', who else can declare thee to be ' this or that,' certainly not mere men like myself."

290. The pearl (composing nose ring) is enclosed in a shell (composed) of the collected scriptures (*sakalāgama-saṃdohaśuktisaṃpuṭamauktikā*).

The scriptures when they describe (Brahman) by positive definition, only prove it by characteristics, by the method of approximation (*arundhatīnyāyā*, i.e. Arundhatī is a very small star and by locating the surrounding big stars one at last perceives it).

Pearl expression indicates her attributes (*dharma*) of creation, etc. The scriptures describe only her nose pearl and other jewels and not her real nature. Because the Śruti (*Tai. Up.*, II. 9), " Whence all speech[1] with the mind turns away without being able to reach it."

By the previous name it is indicated that she is to be worshipped by the first three castes. This name indicates that she is to be worshipped by the fourth caste also. For the *Rudrayāmala* says, " The abode indicated by the Vedas

[1] According to Bhāskararāya ' all speech ' means the four kinds of speech, namely, *parā*, *paśyantī*, *madhyamā* and *vaikharī*.

is also indicated by other scriptures; hence all Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are fit [to worship]." (68)

291. Granting the objects of men (*puruṣārthapradā*).

Artha, the four objects of human desire. The *Brahma. Pr.* says, " Those who worship the Supreme Śakti whether properly or improperly, are certainly not in *saṃsāra* but are liberated souls. Hence no castes conjointly attain prosperity and release without the adoration of Tripurā (Devī)."

Or, *Puruṣa*, Śiva, as the Śruti (*Tai. Saṃ.*) says, " *Puruṣa* is Rudra." *Artha*, liberation, that is, the worship of the unconditioned Brahman and the results thereof depend on Śakti alone.

292. The fullness (*pūrṇā*).

As she is free from the limitations of time, place and circumstance. The Śruti (*Bṛ. Up.*, V. 1), " That [Brahman] is fullness; this is fullness; this fullness proceeds from that fullness; on grasping the fullness of this fullness, the fullness alone remains."

Or, *pūrṇa*, means the fifth, tenth, fifteenth, *nityā* deities, the fourteenth bright night, also the name of a river.

293. The enjoyer (*bhoginī*).

Bhoginī is the name of a female serpent (*nāgakanyā*).

294. Ruler of the universe (*bhuvaneśvarī*).

Bhuvana fourteen worlds, or water. Or, Bhuvaneśvarī is the deity, indicated by the syllable *hrīm*, or she is in the form of *hrīm*.

The *Tripurāsiddhānta* says, " The great ruler, the wife of Śiva, is called Bhuvaneśvarī, because she has blessed Bhuvanānandanātha [a *guru*] and because she is highly celebrated in all the worlds." Bhuvanānandanātha is one of the *gurus*, included under *Mānavaugha* (vide supra, I. 37 comm.).

Or, Bhuvaneśvarī: In the chapter Ghaṭārgalayantra of the *Dakṣiṇāmūrti Saṃ.* it is said, " O ruler of the Devas, in one syllable there are many worlds . . . in the syllables *ha*, etc., from which are composed the words *hrīm*, etc., . . . in the (*ha*) the *bīja* of the [syllables of] ether, Kailāsa and other regions are established," and describing the origin of each world, concluded, " Hence O great ruler, thou art called Bhuvanādhīśvarī". Again " from the word *ha* sprang the ether, from the fourth *svara* the air . . ." thus describing the creation of the universe, concludes, " Hence thou art called Bhuvaneśvarī." Thus two explanations are given.

295. The mother (*ambikā*).

The mother of the universe. Or, *ambikā* means Bhāratī, the goddess of speech, and earth; Or, *ambikā*, the aggregate of *śaktis* of *icchā*, *jñāna* and *kriyā* which are the forms of Rudrāṇī. Or *ambikā* means either night or sleep. The *Viśva* says, " *Ambikā*, means deceit, perfection, sleep, and night."

In the *Skānda* in the *Navarātrapradīpa* it is said, " Night is the great Devī, and the day is Śiva." The *Harivaṃśa* also says, " *Māyā*, the great deceiver, known in the world as sleep. Her body is night which creates darkness and destroys the day, the consumer of half the life of beings in the world, being terrible. There is none equal to her . . . Except Viṣṇu, none among the Devas can control her." The *Mārk. Pr.* also says, " I praise the divine sleep of Viṣṇu, of unequalled power, the ruler of the universe, the supporter of the world, and the cause of preservation and destruction."

296. Having neither beginning nor end (*anādinidhanā*).

Or, according to the system of Vararuci *nādi* or *ādi* means eighty, i.e. *da*=8, and *na* or *a*=0); hence she whose worship delivers a man from the eighty causes of death. These (eighty) are divided into two as *pāśa* and *vadha*. This latter

is of twenty-eight kinds, as the *Viṣṇu Pr.* says, " The egoism and self-conceit are of twenty-eight kinds." The former (*pāśa*) is of fifty-two kinds, as the *Liṅga Pr.* says, " There are fifty-two *pāśas* arising from the knot of *avidyā*." Thus eighty. Of these the explanation of the *vadha* is given in the *Sāṃkhya-tantra.* " But disability is of twenty-eight kinds. Requiescence is of nine kinds. Perfection is of eight kinds." (*Sāṃ.-sūtra*, III. 38-40.) The meaning of these is given in the *Kārikās* (of Īśvara Kṛṣṇa vv. 49-51): " Depravity of the eleven organs, together with injuries of the intellect are pronounced to be disability [*aśakti*]. The injuries of intellect are seventeen, by inversion of acquiescence and perfectness. Nine kinds of acquiescence are propounded; four internal relating to himself are, viz. *prakṛti* [nature], *upādāna* [reception], *kāla*, [time], and *bhāgya* [luck], and the other five perfectnesses are relative to abstinence [from enjoyment] of the external objects, reasoning, hearing, studying scriptures, the suppression of three kinds of pain, acquisition of friends and liberality, these are the eight kinds of perfection. The above-mentioned, three [*aśakti*, *tuṣṭi* and *siddhi*] are the first obstacles to perfection." *Aśakti* means inability of the senses to receive their respective objects, defects caused by blindness, deafness, etc.; they are eleven because there are eleven senses.

Tuṣṭi (elation) is of two kinds, internal and external. The internal is of four kinds. First (when a man says), " I am liberated by the absorption of mind in the eightfold *prakṛti* "; this is called *prakṛti* elation. The second is (when a man says) " I have succeeded on merely receiving the robes of an ascetic "; this is called *upādāna* elation; the third is (when one says), " What is the use of painful meditation? success will come with time "; this is called *kāla* elation. The last is (when one says), " Success will come by the intervention

of God"; this is called *bhāgya* (luck elation). These are all internal because of connection with himself.

The external (*tuṣṭi*) elation is of five kinds corresponding to the five kinds of objective senses, namely sound, touch, etc. The faults belonging to each objective sense are the acquiring, keeping, spending, wasting, etc. of earthly wealth. One kind of elation arises when after observing the disadvantages attached to the gratification of objective senses, he ceases their pursuit. Thus there are nine (elations). The separate names of each (of these) from *salila* to *uttambha*, and the names of each Siddhi from *tārā* to *samuditā* must be ascertained from proper books.

The eight kinds of siddhis: ūha (reasoning) means understanding the meanings without being taught. *Śabda* (hearing), understanding the meaning by simply hearing the words. *Adhyayana* (study), understanding real meaning from the *guru s* teaching. The other three *siddhis* are the reverse of the three kinds of misery, concerning himself, concerning Devas, and concerning the elements (*adhyātma*, *adhibūta* and *adhidaivata*). By gaining good friends, he attains *arthasiddhi*. And the last (elation) arises from serving ascetics and the learned. To these seventeen there are seventeen reversions (or oppositions). The names of them are beginning with *asteya*, and ending with *pramudita* which should be ascertained from the proper books.

These seventeen are also called incapacity (*aśakti*), and the injuries of intellect (*buddhivadha*); these (seventeen) added to the injuries of the eleven senses they make up twenty-eight *vadhas*. The arrangement of these is given in the *Vāyu Pr.*, "The eithth creation called *anugraha* is fourfold, namely *viparyaya* [inversion], *aśakti* [incapacity], *siddhi* [perfectness] and *tuṣṭi* [elation]. The first is by inversion [leading into]

the unstable creation; by incapacity, the animal kingdom; by perfectness, human beings; by elation, the Devas."

297. Attended by Hari, Brahmā and Indra (*hari-brahmendrasevitā*).

In the Śrīcakra (*nagara*), in the centre between the seventeenth and the eighteenth walls, is the seat of Viṣṇu; between the sixteenth and the seventeenth, is of Brahmā; between the fourteenth and the fifteenth, is of Indra and other *lokapālas* (protectors of the world). All these reside (in their respective places) for the sake of worshipping Devī. The *De. Bhāg. Pr.* says, "Brahmā, Viṣṇu, Śiva, Indra, Varuṇa, Yama, Vāyu, Agni, Kubera, Tvaṣṭṛ, Pūṣan, Aśvins, Bhaga, Ādityas, Vasus, Rudras, Viśvedevas, Marudgaṇas, all these meditate on Devī, the cause of creation, preservation, and destruction."

By this expression those who see the Vedas which describe Viṣṇu, Brahmā, etc. alone, do not obtain the real knowledge about Viṣṇu, etc. though they are devoted to them, because only those who see the Vedas in connection with Devī, are marked out by superior excellence; hence there is no use of worshipping other deities as it is opposed to the rule "for a beggar to beg from a beggar when a non-beggar, a [reasonably] rich man is present?" This is explained in our *Śivastava*. "O Paramaśiva, why should I, a beggar, beg from Viṣṇu, Brahmā, Indra and other beggars, who possess dominion given by you, saying 'do thou give to me.' Even an ignorant man who already enjoys the result of the twelve days' sacrifice only desires the result of the *jyotiṣṭoma* [a superior sacrifice] and not the result of the twelve-days' sacrifice." (69)

298. *Nārāyaṇī*.

Nārāyaṇa, Viṣṇu or Śiva. The explanation of the word *nārāyaṇa* is given in *Manu Smṛ*. (I. 10): "The water is called *nāra*, because it emanated from Nara (Brahman); that is his

first abode (*ayana*), hence he is named Nārāyaṇa." The *Br. Vaivarta Pr.* also says "Because his abode is among men, hence he is called Nārāyaṇa." The *De. Bhāg. Pr.*, "Because *nara* means leading, hence, the supreme self is called *nara*." The *Bhārata*, "The wise man knows that the *tattvas* emanated from Nara [Brahman] and form his abode, hence he is called Nārāyaṇa." Here Nārāyaṇa is Paramaśiva, because concerning the fourth state, the *Kāśikhaṇḍa* says, "He is the husband of Lakṣmī and also of Pārvatī." Or this saying "the husband of Lakṣmī" may indicate non-separation between Lakṣmī and Devī. Or, the sister of Viṣṇu is called Nārāyaṇī. For there is a saying, "Adoration to Śiva, the husband of Nārāyaṇī." Or, because there is no difference between Gaurī and Nārāyaṇa. In the *Kūrma Pr.*, Śiva says, "I, the supreme Lord, have divided myself into two forms, one is Nārāyaṇa, the other is Gaurī, the mother of the universe. So my supreme nature is known to neither the Devas, nor to the Ṛṣis, because I am one. I am Devī and Viṣṇu." The *Devī Pr.* says, "Because she has her abode in the water, not in air, or she has her seat in the ocean, hence she is called Nārāyaṇī, the creator of *nara* (men) and women."

According to the *Pādma Pr.* Nārāyaṇī is the name of the goddess worshipped in the sacred place Supārśva.

299. In the form of sound (*nādarūpā*).

There are eight notes (*varṇas*) above the *bindu* of the syllable *hrīm*, etc. such as *ardhacandra*, *rodhinī*, *nāda*, *nādānta*, *śakti*, *vyāpikā*, *samānā* and *unmanī* which are subtle, more subtle, and most subtle;[1] of these the third is *nāda*. Its nature is described in the *Mahāsvacchanda Tantra*. "*Nāda*, which

[1] *A-U-M* in the syllable *Om* and *H-r-īṃ* in *Hrīṃ*, etc. altogether make eleven in number.

resembles the filament of the lotus, shining like crores of suns, surrounded by innumerable cities, is above *rodhinī* [the 2nd] of above mentioned . . . . The supreme Devī, seated on the lap of that [*nāda*], leading upward, should be contemplated."

Or *nāda* is simply sound.

300. Transcending name and form (*nāmarūpavivarjitā*).

There are five forms of the universe which appear inextricably intertwined in the knot of spirit and matter. These are as analysed by great men as "existence, knowledge, bliss, name and form". The first three belong to Brahman and the other two belong to the world. As the latter two, name and form are illusory, she transcends them.

The meaning is that in reality there is no union between being and non-being. The *Chā. Up.* (VII. 14. 1) says, "Ether [Brahman] separates name and form, between them is Brahman". That which remains, when these two are eliminated by the ether which is the energy of consciousness, (*cit-śakti*) is Brahman.

Thus in the *Saubhāgyabhāskara* composed by Bhāsurānanda, ends the fourth *kalā* called Marīci, with the third hundred of the names.

THE FOURTH HUNDRED

301. The syllable [*hrīṃ*] (*hrīṃkārī*).

Or, *hrīṃ*, shame and *kārī*, doer. The meaning of *hrīṃ* is given in the *Svatantra Tantra* by a *vyākulākṣara* verse[1] "The

[1] A most secret meaning of certain *mantras* was given out in a perplexing verse, with a key also in another verse in the same way, in order that it may not be understood by the uninitiated. Such verses are called *vyākulākṣara* verses.

vyoman (*ha*) indicates the manifestation, *vahni* [*ra*] involution, *i* perfection, and the dot [*ṃ*] controlling the three." The meaning is *hrīṃ* corresponding to creation, preservation and destruction (with the 4th); *kārī* doer.

Or, *hrīṃkāra*, the Bhuvaneśvarībīja.

302. Possessor of *Hrī* (*hrīmatī*).

Hrī, shame. The Śruti says, "shame, mind, satisfaction, desire, nourishment."

15th verse divides 38 names.

303. Abiding in the heart (*hṛdyā*).

That is in the heart of ascetics. Or, *hṛdyā*, delightful.

304. She has nothing to regret nor to accept (*heyopādeyavarjitā*).

Because the scriptures, which describe injunction and prohibition are confined to the ignorant ones. (70)

305. Worshipped by Rājarāja (*rājarājārcitā*).

Rājarāja, Manu and Kubera; or, the *vidyā* of Kubera and others (refer no. 238). The Durvāsas (in his *Lagh. Sta.*) when he describes the space between the fourteenth and the fifteenth walls, says, "I meditate upon Kubera, the head of a wealthy family, in the eastern part of that place (of Vāyu), and upon the other *yakṣas*, who depend upon the feet of Mother, such as Māṇibhadra and others."

306. Queen (*rājñī*).

Because she is the queen of Rājarājeśvara (Śiva).

307. The beautiful one (*ramyā*).

308. With eyes like those of a deer (*rājīvalocanā*).

Rājīva, according to the *Viśva* means, "deer, fish, lotus, a dependent of a king." In the latter sense she looks favourably on those who depend on the king's bounty.

309. Delighting (*rañjanī*).

Her devotees. Or, *rañjanī* dyeing. By her presence, the rosy-tinted Devī colours the pure Paramaśiva as the red flower colours the crystal.

310. Gladdener (*ramaṇī*).

Of her devotees. The Śruti (*Chā. Up.*, VIII. 12. 3), "Laughing, playing and rejoicing."

311. She who is to be tasted (*rasyā*).

The Śruti (*Tai. Up.*, II. 6. 1) "He is alone the essence."

312. Having a girdle of tinkling bells (*raṇatkiṅkiṇimekhalā*). (71)

313. *Ramā.*

In the form of Lakṣmī. The *Sū. Saṃ.* (IV. 47. 66), "She appears like a dancer in the form of Lakṣmī, Sarasvatī, (speech), etc."

314. Having a face like the full moon (*rākenduvadanā*).

315. In the form of Rati (*ratirūpā*).

The wife of Kāma.

Or, *ramā* (313) indicates *ī*; *rākenduvadanā* (314), *anuśvāra*. Thus the *Kāmakalāmantra* is indicated here.

316. Beloved of Rati (*ratipriyā*).

317. Protector (*rakṣākarī*).

Or, *rakṣā* the holy ashes; that is the protector and destroyer.

318. Slayer of *rākṣasas* (*rākṣasaghnī*).

319. Rāmā (Woman).

Or, Yogins delight in her (*ram*=to delight). The *Liṅga Pr.* says, "All men are Śaṃkara, all women, Devī. The names which denote masculine gender are said to be of Śiva, and those which denote the feminine are the manifestations of Devī. Thus women and men are the manifestations of Devī and Śiva." The *Viṣṇu Pr.* also says, "The divine Hari lives in the form of a man among Devas, animals, men, etc.

and in the form of women, O Maitreya, Lakṣmī [lives], and there is none higher than these [two]." The *Brah. Vaivarta Pr.* also says, " Whatever in the three worlds appear in female form all that, O Devī, is thy form; thus is declared in the scriptures." Hence the *Br. Parāśara Smṛ.* says, " As women are pleased or displeased, so the gods also are pleased or displeased. If they are pleased the family increases; if they are displeased the family is spoilt."

320. Devoted to her husband (*ramaṇalampaṭā*).

As she is the collective form of women, she makes each woman devoted to her husband.

Or, *ramaṇa*, enjoyment, play; *lampaṭa*, devoted. (72)

321. To be desired (*kāmyā*).

Those who desire liberation desire to obtain Her by knowledge.

Or, *Kāmyā* is the deity of the twelfth night of the dark fortnight.

322. In the form of Kāmakalā (*kāmakalārūpā*).

There are three *bindus* and the *hārdakalā;* in these, the first *bindu* is called *kāma* and the last *kalā*. According to the rule of Pratyāhāra, *kāmakalā* includes all four. The real nature of that (Kāmakalā) is set forth in the *Kāmakalāvilāsa*, from the verse beginning, " The Parāśakti is in the form of the sprout, expanded out of the union of Śiva and Śakti," till the verse " *Kāma* [means] desirableness and the *kalā* the same. The two *bindus* [in the middle] represent the sun and the moon."

Or, *kāma* both Śiva and Devī, and *kalā* manifestation. This is explained in the *Tripurāsiddhānta:* " O Pārvati, *kalā* is the manifestation of Kāmeśvara and Kāmeśvarī, hence she is known as Kāmakalā."

Or, she is the manifestation (*kalā*) of desire (*kāma*). The *Kālikā Pr.* explains Devī alone is indicated by the word

kāma. " Devī is called Kāmā because she came to the secret place in the blue peak of the great mountain [Kailāsa] along with me for the sake of desire [*kāma*]; thus Devī is called Kāmā. As she is also fulfilling desire, desiring, desirable, beautiful, restoring the body of Kāma [Manmatha] and destroying the body of Kāma, hence she is called Kāmā."

323. Fond of Kadamba flowers (*kadambakusumapriyā*).

324. Beneficent (*kalyāṇī*).

Or, according to the *Pādma Pr.* in the Malaya mountain she is worshipped as Kalyāṇī.

Or, *kalya*, good words, *ana*, to utter.

325. Root of the world (*jagatīkandā*).

According to the *Yādava*, *kanda* means filling, root of plants, cloud.

326. Ocean of the waters of compassion (*karuṇārasa-sāgarā*). (73)

327. Possessing sciences (*kalāvatī*).

The sciences are sixty-four.

328. Her ordinary conversation is science (*kalālāpā*). According to the *Amara* (v. 86), *kala* means sweetly sounding; *ālāpa* speech.

Or, *ka*, Brahman; *lālā*, saliva; *āpa*, attainment. The attainment of the Brahman becomes, through her [grace] as natural as the flow of saliva.

329. Beautiful (*kāntā*).

Or, *kā*, Brahman, *anta*, final. Brahman (unconditioned) is her final form.

Or, she is the deity (called Kāntā) of the eleventh night of the dark fortnight.

330. Fond of mead (*kādambarīpriyā*).

The Śruti (*Tripurā Up.*) says, " Mead, fish, flesh, cooked cereals offered in the triangle on behalf of the great

Devatā, the lucky devotee, recovering his self, attains perfection."[1]

331. Granting boons (*varadā*).

To Brahmā, Viṣṇu and other devotees. This is said by Nārada in the *Matsya* and *Pādma Prs.* " What I told you of this [Devī] about [her] ever-uplifted hand; for this uplifted hand of Devī ever confers boons. She will become the giver of boons to all Devas, *daityas* and ascetics." As in the world the hand is the instrument of giving, here the hand (of Devī) is said to confer boons. In reality, the expression means simply to fulfil the desire of the gods; not having the emblem of granting boons. Ācārya says (*Sau. La.*, v. 4): " with the exception of yourself, all the bands of deities by their hands confer [respectively] gift and protection. Thou alone doth not do this." The *De. Bhāg. Pr.* also: " She fulfils the desires of the Devas who seek boons. From the root *vṛ* to choose, she is called Varadā, conferer of boons, i.e. giver of the thing chosen." In the *Varāha Pr.* also in the chapter on the Vṛtrāsuravadha, " This Devī is always to be worshipped, by concentration on the ninth day; she will certainly become the giver of boons to all worlds."

332. Beautiful-eyed (*vāmanayanā*).

Or, *vāma*, fair and *nayana* lit. eyes, i.e. proofs.

Or, *vāma*, the left (path), *nay* to lead. Or, *vāma*, the fruit of action, because in the Śruti (*Chā. Up.* IV. 15. 2 and 3) where the word *vāma* occurs, it is thus explained.

333. Perturbed by the intoxicating liquor (*vāruṇīmadavihvalā*).

[1] Bāskararāya commenting on this Upaniṣad says this Upaniṣad gives injunction to those who are allowed to take mead, fish, etc. that they should take them first by dedicating them to god and minimise the habit by gradation. The same idea is expressed in the *Manu Smṛ.*, V. 56 and *Bhāg.. Pr.*, XI. 5.11.

Vāruṇīmat, belonging to the regions of Varuṇa, i.e. Adiśeṣa, the thousand-hooded snake, because he dwells in that region; *avihvalā* not perturbed or fatigued, i.e. by Her grace Ādiśeṣa is not fatigued, in supporting the universe. The *Viṣṇu Pr.* says, "In the Varuṇa regions he [Ādiśeṣa] worships [Devī] with his own glorious body."

Vāruṇī: the juice extracted from dates, called *vāruṇī*, because the god Varuṇa is fond of it. The expression means forgetting external objects and simply enjoying (lit. chewing) *svātmānanda*.

Or, *vāruṇīmat*, those who conquered the *vāruṇīnāḍī*, and became firm (*avihvala*). The Yoga-śāstra says, "*Vāruṇīnāḍī* is that which is above and below, going everywhere, Pūṣan is the deity of the quarters, and Vāyu is the deity of this *vāruṇī*[*nāḍī*]." (74)

334. Transcending the universe (*viśvādhikā*).

Viśva, the categories from earth to Śiva. The Śruti says, "Rudra, the great seer, transcends the universe."

335. To be known through the Vedas (*vedavedyā*).

Vedas are *Ṛg*, *Yajus*, *Sāman*, and *Atharvan*. The Śruti (*Kaivalya Up.*, II. 3), "I alone am to be known from all the Vedas." The Smṛti (*Bh.-gītā*, XV. 15) also repeats the same. Or, there are four gates to the Cintāmaṇi palace (vide name 57); these are the four Vedas; as the deity cannot be seen unless the gates are entered, hence it is said she is to be known, through the Vedas alone. The Śruti (*Tai. Br.*), "The great quarter, the east, is said to be of the *Ṛk;* the endless southern quarter, they say, is that of the *Yajus;* the west of the *Atharvan;* and the great northern quarter is that of *Sāman*." The meaning is that Devī should be known through the four goddesses, who are the deities of the four Vedas, namely Śuddhavidyā and others, Saubhāgyā and others, Lopāmudrā and

others, and Turīyāmbā and others, who are the deities of *Ṛg*, *Yajus*, *Atharvan* and *Sāman*, respectively.

336. Residing in the Vindhya mountain (*vindhyācala-nivāsinī*).

The *Pādma Pr.* in the chapter enumerating the sacred places says, " Sītā is in the Trikūṭa [mountain] and Vindhyādhivāsinī in the Vindhya [mountain]." The Pāñcarātra in the *Lakṣmī Tr.* says, " In the Vaivasvata-manvantra, two *daityas*, Śumbha and Niśumbha, over-elated by their boons, will do injury to the Devas. Born in the Nandagopa's family, in the womb of Yaśodā, I under the name Nanda, residing in the Vindhya Mountain, shall destroy these two." The same story is repeated in *Mārk. Pr.*

337. Supporter (*vidhātrī*).

Nourisher of the universe. The *Devī Pr.* says, " Dhātrī is known as the mother, because she bears."

Or, the wife of Brahmā (Vidhātṛ). Or, *vi*, much, *dhātrī*, myrobalan, because she is fond of myrobalans.

338. Mother of the Vedas (*vedajananī*).

The Śruti (*Muṇ. Up.*, I. 1. 5) says, " The Vedas are the breath of this great Being." *Puruṣasūkta* also says, " Ṛks and Sāmans came out [from Him]." The *Devī Pr.*, " Because, there arose from the Kuṇḍalinī, which is triangular in form, the vowels and consonants; hence she is the mother of the Vedas."

339. *Māyā* of Viṣṇu, (*viṣṇumāyā*).

Viṣṇu, all-pervading, unlimited by place, time, etc. The *māyā*, conditions or limits Viṣṇu.

Or, the *māyā*, illusion belonging to Viṣṇu. The *Bh.-gītā* (VII. 14) says, " This my divine illusion, consisting of *guṇas* is very difficult to transcend." The *Kālikā Pr.* also says *viṣṇumāyā* is that which differentiates, everything, into

manifested and unmanifested according to the *tamas*, *rajas* and *sattva* qualities.

340. Playful (*vilāsinī*).

Vilāsa that power of projection (*vikṣepaśakti*) which she possesses.

Vilāsa may mean a special power called *pīṭhaśakti*.

Or, *bila* (as there is no difference between the syllable *vi* and *bi*), the Brahmarandhra (in Sahasrāra) *as* to reside. This is explained in the *Svacchanda Tr.*, " There one should know the cavity of Brahman [Brahmarandhra], surrounded by millions of Rudras. . . This is another *śakti* called *Brahmāṇī*, seated on the lap of Brahman, obstructing the door of the path of salvation." (75)

16th verse divides 38 names.

341. Her body is matter (*kṣetra*)[1] (*kṣetrasvarūpā*).

Kṣetra, *kāmarūpa* and other abodes, or thrity-six categories from earth to Śiva, these form her body. The *Liṅga Pr.* says, " Devī, the wife of the destroyer of the three cities, i.e. Śiva becomes *kṣetra* [matter]. The divine and eternal lord, the death of death is the knower of the bodies."

342. The wife of the ruler of matter (*kṣetreśī*).

343. The protector of matter and of the knower of matter (*kṣetrakṣetrajñapālinī*)

Kṣetrajña is the *jīva*. The *Viṣṇu Smṛ.* says, " This body, O earth, is called *kṣetra*; one who knows this is called *kṣetrajña*. O fair one, know me as the *kṣetrajña* in all bodies." In the *Bh.-gītā* Kṛṣṇa teaches the same thing to Arjuna (XIII. 1 and 2). The *Liṅga Pr.*, " The wise call the twenty-four categories *kṣetra*, and the enjoyer thereof the *kṣetrajña*." But the *Vāyu Pr.* says, " The unmanifested (*avyakta*) is called

[1] *Kṣetra* lit. field that which is occupied by the soul, i.e. matter.

Kṣetra, Brahman, Kṣetrajña." The *Brahma Pr.*, "*Kṣetras* are the bodies, the soul united with them [*yogātman*]; the enjoyer, according to his pleasure is the *kṣetrajña*." The *Manu Smṛ.* (XII. 12 to 15), "He who is the cause of action of the (embodied) souls, they call him the *kṣetrajña*. Him, who performs actions, the wise name *bhūtātman* (the self consisting of elements). Another internal self that is generated with all that is bodied, is called *jīva*, through which (he, the *kṣetrajña*) feels all, pleasure and pain in the bodies. These two, the great One, and the *kṣetrajña*, who are closely united with the elements, pervade him who resides in [all] beings great and small. From his body innumerable bodies arise which constantly impel the multiform creatures to action."

344. Free from decay and growth (*kṣayavṛddhivinirmuktā*).

Growth and decay belong to *kṣetra* and changing. Though She controls them, She is free from them. The *Bh.-gītā* (II. 23), "Weapons do not cut, etc."

Or, She is free from these two which are the result of actions. The Śruti (*Br. Up.*, IV. 4. 22) says, "This is the eternal glory of the knower of Brahman. He neither increases by action nor becomes less." "Neither becomes more by good actions nor less by bad ones."

345. Worshipped by Kṣetrapāla (*kṣetrapālasamarcitā*).

Kālī was created by Śiva to slay the *daitya*, Dāruka. Even after killing him the fire of her wrath was not appeased. Seeing the confusion of the world, Śiva in order to dispel her anger assumed the form of a crying infant. She suckled the child who drank up the fire of her anger with milk. This child which is that incarnation of Śiva, is called Kṣetrapāla. This story occurs in the *Liṅga* and other Purāṇas. The

literal meaning is: *kṣetra* is the precinct of the sacrificial ceremony, and *pāla*, the protector. (76)

346. Ever victorious (*vijayā*).

Or, *vijayā*, knowledge itself.

According to the *Devī Pr.* she is the deity of Kāśmīra which is one of the sixty-eight sacred places. As regards the meaning of *vijaya*, the same book says: " After conquering the very powerful king of the *daityas* named Padma, she is known in the three worlds by the epithet Vijayā [ever victorious] and Aparājitā [unconquerable]."

Or, *vijaya* is the name of a building, mentioned in the *Viśvakarma-śāstra*.

According to the *Cintāmaṇi*, *vijaya* is an auspicious hour; " In the month Āśvina, in the tenth day of the bright fortnight, when the stars appear, that time is known as *vijaya*, giving success to undertakings." In the *Ratnakośa*, we read, " The time, just after the twilight (*sandhyā*) when the stars begin to shine, is called *vijaya* favourable to all undertakings. The eleventh *muhūrtha* (eight hours and forty-eight minutes after midday) is named *vijaya*. A journey should be begun at that time by all who desire success."

347. Unsullied (*vimalā*).

Mala (impurity) belongs to *avidyā*.

According to the *Pādma Pr.* Vimalā is the deity of the sacred place, Puruṣottama.

Or, *vimalā* is a kind of house. The *Viśvakarma-śāstra* enumerates the following houses: " *Dhruva*, *dhanya*, *jaya*, *kānta*, *vipula*, *vijaya*, *sumukha*, *vimala*, *nanda*, *nidhana* and *manorama*."

348. Adorable (*vandyā*).

349. Fond of the worshippers (*vandārujanavatsalā*).

350. The speaker of the world (*vāgvādinī*).

Or, *Vāgvādinī* is a certain deity so called. The *Tripurā-siddhānta* says: "As she always abides in the form of speech on the tongue of all her devotees, she is known in the world as Vāgvādinī." The *Laghustava* also (v. 15) says, "Since thou art the origin of all words, thou art known in the world as Vāgvādinī."

351. Having beautiful hair (*vāmakeśī*).

Or, *vāmaka*, men, and *īśa*, lord, i.e. Śiva, his wife is Vāmakeśī. According to the *Devī Pr.* Vāmakeśa is the deity of Jaṭa, one of the sixty-eight sacred places, and his wife is Vāmakeśī.

Or, Vāmakeśa is one (of the twenty-eight) Tantras promulgated by Śiva; as she is treated of in that work, she is Vāmakeśī.

352. Residing in the circle of fire (*vahnimaṇḍalavāsinī*).

Vahnimaṇḍala, is that in the Mūlādhāra, or that in the supreme ether (*paramākāśa*).

Or, *vahni* means three, hence three *maṇḍalas*, thus she resides in the three circle of the moon, the sun and the fire.[1]

(77)

353. The *kalpa* creeper of the devotees (*bhaktimatkalpa-latikā*).

The *kalpa* creeper yields everything desired.

Or, *kalpa* means imperfect, i.e. she makes perfect (lit. *latā*, spread over) her imperfect devotees.

Or, *latā*, musk, she sheds fragrance on her devotees. According to Rabhasa, "*Latā* means heart-pea, musk, jasmine and pani-grass." The meaning is that she gladdens her

[1] The three circles are the moon, in the Sahasrāra, the sun, in the Anāhata, and the fire in the Mūlādhāra. This may mean also the three parts of *Pañcadaśī-mantra*.

imperfect (lit. half) devotees by the gift of all devotion. This is mentioned in the *Śaktirahaśya:* "He who worships Bhavānī irregularly or with imperfect devotion, in the next birth becomes possessed of regular and perfect devotion."

354. Releasing the ignorant from bondage (*paśupāśa-vimocinī*).

Paśu (lit. cattle) are those who are devoid of the conviction of non-separation (*abhedajñāna*). The *Bṛ. Up.* (I. 4. 10) says, "Now, he who worships another deity, thinking the deity is one and himself another individual, he does not know. He is like a *paśu*." Here the word *yo'nyām* (*yaḥ*, one and *anyām*, another deity) means the triangular (Śrī) cakra. Because the Śruti (*Tai.*) says, "In that golden three-petalled bud three [syllabled mantra, i.e. of Devī] is established." Hence the *paśus* are those who are devoid of wisdom.

Pāśa (bondage): *pā*, thirst, *aśa*, hunger. This (hunger and thirst) belongs only to the ignorant, and she *vi*, completely, *mocinī*, releases. The ignorant people are called *paśus* because they possess the desire of eating and drinking only. The Śruti says, "Now the other *paśus* understand only hunger and thirst; they do not speak of the known (Brahman); they do not see the known, they do not know the future, nor this nor the other world."

Or, *paśu* (*avyaya*, indeclinable) means completely, as in the Śruti "*samyagarthe*, etc." the word *paśu* is thus explained, *pāśa* the noose of Varuṇa, from which she frees her devotees.

Pāśa, dice, *vi*, much, *mocinī*, throwing. The meaning is that in gambling with Śiva, while throwing the dice on the board, she conquered him.

Paśupa, the protector (*pa*) of *paśus*, i.e. the supreme Śiva. *āśā*, those who desire to obtain Śiva, such ones she emancipates (*mocinī*), entirely (*vi*).

Paśus, all things from Brahmā, to a tree, because they have the quality of *paśus* (i.e. the deisre of eating and drinking); *pāśa, avidyā* because it is the means of bondage. The *Saura-sam.* explaining the word, *avidyā* says, " It is the cause of all bondage."

Or, *pāśas* the modifications (seven) or the categories (sixteen) of it (*avidyā*); *vimocinī* she releases them by (means of) devotion to Śivá. The *Liṅga Pr.:* " From Brahmā to trees are the *paśus* of the trident-bearer, the god of gods, because they all have the nature of beasts [*paśus*]." The twenty-four categories, (including) illusion (*māyā*) action (Karman) and the qualities (*guṇas*), and the objects also are called *paśus* because they bind the *jīvas*. Bound by these all embodied souls are emancipated by devotion to Śiva alone.

There are fivefold afflictions, namely nescience, egoism, desire, anger, ardent attachment (to life). Nescience is the absence of discrimination between the Self and the non-self. Egoism is the assumption that body, etc. which are not-self are Self. Desire is the craving after flowers, scents, etc. which are the means of bodily enjoyment. Anger is aversion to whatever obstructs the attainment of them. Ardent attachment is not renouncing a thing even though one knows it is not beneficial. The same is explained in the *Yoga-sūtra*, (III. 3-9). But the *De. Bhāg. Pr.* says, " (1) Non-discrimination is darkness [*tamas*]; (2) bewilderment of mind is confusion [*moha*]; (3) desire of worldly pleasures is great confusion [*mahāmoha*]; (4) death is deep indignation [*andhatāmisra*]; and (5) anger is called indignation [*tāmisra*]. Thus nescience which sprung from the great Ātman [Brahman] is fivefold." But here words *tamas*, etc. are only different names for the five afflictions mentioned above. Death here corresponds to ardent attachment (of *Yoga-sūtra* division). This is explained

in the *Liṅga Pr.*: " O best of men, the wise say that nescience, egoism, desire, hatred and ardent attachment, these five are the *pāśas*. The learned say, the afflictions are five, namely darkness, confusion, great confusion, deep indignation and indignation. Nescience, they say is darkness; egoism is confusion; desire is great confusion, attachment [to life] is deep indignation and hatred is indignation." The divisions of these five afflictions are given in the same work: " There are eight kinds of darkness, eight of confusion, ten of great confusion, eighteen of deep indignation and eight of indignation " These are in all fifty-two. Some say that indignation has ten more, making sixty-two in all. These (sixty-two) afflictions differ, according to the three kinds of men (*paśus*), namely the worldly men, the ascetics (Yogins) and the knowers of truth (*tattvajña*). The *De. Bhāg. Pr.* says, " In the knowers of truth these afflictions sleep, in the Yogins they are burned up, in those attached to worldly objects they arise unimpeded."

The *Kulārṇava* says, " The *pāśas* are eight, namely pity, doubt, fear, shame, disgust, family, custom and caste." The above enumerations of the afflictions are not contradictory, the larger are simply elaborators of the smaller enumerations. These larger divisions are not here explained in detail for fear of prolixity.

Thus in the text the word *pāśa* according to the rule (of Vararuci's system) though it indicates the number fifty-one, (*śa* five and *pa*, one) is here taken, according to the rule of approximity as fifty-two. Thus we see in the (first) verse *nityānandavapuḥ*, etc. of the *Śāradātilaka* where the word " fifty " occurs, it is explained as fifty-two by Harṣa-Dīkṣita and others. Therefore *paśu* means fifty-two; *pāśas*, afflictions, *vimocinī*, remover. The *Śiva-rahasya* says: " He alone who

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binds the *pāśus* by the five afflictions and fifty-two *pāśas*, is able, being worshipped with much devotion, to free them." So much for Paurāṇika interpretation.

Or, atoms (*aṇu*), difference (*bheda*), and action (Karman), are the three (*paśus*). Of these ignorance is *aṇu*. This is of two kinds· the one is the absence of the cognition of the nature of the Self which is intelligence itself; the second is the (erroneous) cognition of the self in body, etc. These two are together called the impurity of *aṇu* (*āṇava-mala*).

Aṇu is so called because it limits the unlimited Self. This is said in the *Saura-saṃ.*: " It is called *aṇu* because it causes the limitation of the Self; as it is impure it is called impurity (*mala*)."

Bheda means division of the one self into many. Of this, the root-cause is called *māyā*, that is the sixth affliction to be added (to the five). This is one (group). The group of the categories, the products of these (six) from the seventh to thirty-sixth, is another one. These two together are called the impurity of illusion (*māyā-mala*).

Karman (actions) means the product of ordained or prohibited actions, capable of giving bodies, and invisible (*adṛṣṭa*). This is of two kinds, good and bad; together these are called the impurity of action (*karma-mala*).

Thus in these three, the latter have the qualities of the former. These are all explained in the *Pratyabhijña-śāstra*: " The loss of the perception of independence, and not understanding the independence, thus there are two kinds of impurities belonging to *aṇu*, for this takes away one's own nature. The impurity of illusion is the idea of the duality of the Self which gives birth and enjoyment. The impurity of action is one leading to the perception of necessary actions. Thus the three [*pāśas*] [exist] by the power of *māyā* only."

This is more clearly explained in the *Śiva-sūtra-vārttika*: " If, of the waking soul [*viśva*] as above described, intelligence is the body, how is it connected with bondage? To remove this doubt, the great Īśvara replies with the *sūtras*, treating of the contact and non-contact with the *pāśas* ". (*Sūtra* I. 2): " Ignorance [is] the bondage." (*Vārttika*): " The first ignorance is cognition in the non-self of the Self, which is the source of intelligence; the second is thinking of body, etc. which are not-self, as Self. These two belong to *aṇu*. *Mala*, the impurity, the man attributes to himself, bringing about bondage by his own will. But the *aṇu* impurity is not the sole bond ". (*Sūtra* I. 3): " Birth [*yoniḥ*] is the group [*varga*]. *Kalā* [part] is the body. *Yoni* means difference [*bheda*], the cause of extension, i.e. *māyā*. *Varga* the group of the categories, sprung from that [*māyā*], from time to earth this is the impurity of *māyā*, which is [the cause] of the perception of duality. *Kalā* [lit. with part, i.e. embodied souls] separates men after entering into the body, limited, and in the nature of good and bad. *Body* is that which is called the impurity of action. In these [last] two the first impurity is included."

Thus there are three bonds, the second includes the first the third the other two. The word *paśu* indicates, the three kinds of *jīvas* resulting from the three bonds. Though, by the combinations of all possible ways with the three bonds, there are seven kinds of *jīvas*, yet in reality, as the second bond includes the first and the third the other two, there are only three kinds. These *paśus* in the *Nityāhṛdaya* are termed respectively, pure, mixed, and impure (for *aṇu*-, *bheda*-, and *karma-malas*). But in the *Svacchanda Tr.* and other works they are called respectively *vijñānakevala* (mere discrimination), *pralayākala* (lit. until the dissolution with parts temporarily) and *sakala* (with parts always). So it is described

(in the above books), "There are three kinds of *paśus*; among these some are *sakalas*, some are called *pralayākalas*, O Maheśvarī, the remaining ones are the *vijñānakevalas*. Hear their respective natures." Those bound by the three *pāśas* are called *sakalas*. It is said, "Covered with impurity from the beginning, covered with illusion and action, though pure [in himself], regarding the body as Śiva [Self], ever tainted with separateness, weak, continually active, enjoying the fruits of his own actions, ever enamoured with pleasure, this is the *sakala-paśu*" In the above quotation impurity and illusion mean respectively *aṇu* and *bheda*. The *sakala-paśus* are of two kinds, one who has burned his impurities, and the other whose impurities are unburned; of those, who have burned the three impurities (*aṇu*, *bheda* and *karman*) are the one hundred and eighteen sages (*siddhas*); they, by power of the full grace of Śiva obtained the dominion over the *mantras*. Of these the hundred are called Rudras, eight, Śatamaṇḍalins, eight Krodhabhaṭṭāraka (Durvāsas) and others, one is Vīreśvara and the last is Śrīkaṇṭha. The others also, Śiva himself in the form of a teacher, blesses.

Those who have not burned the three impurities, are appointed to different births in order to burn their impurities through fruition. That itself is a sign of graciousness (to them). For it is said, "when the impurities are not come to fruition, they can be the recipients of ordinary grace; thus O Maheśvarī, the three kinds of *paśus* obtain mastery and dominion by the grace of Śiva alone . . . and he out of compassion appoints them to different births in order to burn [their impurities]."

Those who are bound by the two *pāśas*, *aṇu* and action, are *pralayākalas* (temporarily bound); of these there are two divisions, those who have and those who have not burned

their impurities; among these the latter, by the power of action are born in superior (from a religious standpoint) positions. The former partaking of the grace of the Lord becomes the lords of the universe. This is said in the *Svacchanda-saṃgraha.* " The mixed [class] who have right notions, are called *pralayākalas*; they have the body of eight cities [*puryaṣṭaka*], according to their different actions, O beloved one, they obtain many births; and having enjoyed the fruits of their own actions, when their actions are in equilibrium they become Śiva himself; they, having completely burned the impurity of action, having retained something [of action] they become the lords of the world, ruling the *tattvas*, *jala* [water], etc. They [lords] are of three kinds."

Those who are bound by the impurity of *aṇu* only are the *vijñānakevalas* (mere discriminators). For it is said " The *paśu* who is bound by one impurity (of *aṇu*) alone is called *vijñānakevala*; O beloved one, as he completely burned the impurity (of *aṇu*) became the mere discriminator." These also are of two kinds, i.e. one has and the other has not finished with sin. The former ones become the lords of knowledge (*vidyeśvaras*), the latter are the spirits of the seven crores of powerful *mantras*. But these must not be considered inanimate (sound); they like ourselves possess *caitanya*. So the *Mṛgendra Saṃ*. says, " Then who has got rid of the beginningless impurity (of *aṇu*) becomes omnipotent, omniscient, Śiva himself, and throws off the meshes of the net of *aṇu*, which before held him down." The Āgamikas also say, " Śaṃbhu who blesses all, gives happiness and salvation to all those who are bound by *aṇu* and persevere in their work (i.e. the burning of impurity)." The *mantras* are called *aṇu* because they belong to the soul, who has not burned impurity. Thus there are endless divisions of the six kinds of *paśus* according to their

progress in burning the impurities. As the births and dominion attained by these, according to their progress, are for the sake of burning of impurities by fruition; they are (intended as the) means of salvation.

But if release is the work of Śiva, how does Devī become an agent? Without possessing the power (*śakti*) of release Śiva can do nothing; therefore the agency of release should be acknowledged to belong to Śakti alone by (the rule) of agreement and continuity. This is attested to by great men: "I adore with all my heart that Śakti which is intelligence, primeval, through whom Śiva is able to confer happiness and salvation on all *paśus*." Moreover the agency is independence, because says Pāṇini (I. 4. 54) "The agency is independence." That belongs to Śakti; so the *Śakti-sūtra* says: "The independent intelligence (*cit*) is the cause of the establishment of the universe." But the *Śiva-sūtra* (I. 1) says, "Intelligence is the self [Śiva]." As there is no expression (in the above *Śiva-sūtra*) of independence and from the force of the neuter gender (i.e. the word *caitanya* is neuter) Śiva has not the quality of agency, etc. But *Śakti-* and *Śiva-sūtras* of above (i.e. intelligence is Devī and intelligence is Śiva) and the saying of the wise "intelligence (*cit*) applies to Śiva as well as to Śakti," mean in such cases (that Śiva and Śakti) are inseparable (i.e. both are one and the same). Such is the doctrine of the Śaiva schools.

Thus *paśu* means those above described, *pāśa*, impurities *vi*, according to their deserts, *mocinī* releases.

355. Destroyer of all heretics (*saṃhṛtāśeṣapāṣaṇḍā*).

The *Liṅga Pr.* describes the nature of the heretics thus: "Observers of vows not enjoined in the Vedas and those who are excluded from the ceremonies enjoined by the Śruti and Smṛtis are called heretics; they are not to be spoken with

by the twice-born. The *Brahma-vaivarta Pr.* also: " (1) Purāṇas, (2) Nyāya, (3) Mīmāṃsā, (4) Dharma-śāstras, (5 to 10) the Aṅgas (i.e. the supplements, Śikṣā to Jyotiṣa), (11 to 14) the Vedas [four] which are the source of knowledge, these fourteen are the seat of righteousness [*dharmasthāna*]." Taking these (fourteen) " These are the true, what is beyond these imagined by men is called heresy [*pāṣaṇḍa*]; this is created by the great confusion for the bewilderment of the *daityas*."

If the reading is *pākhaṇḍa*, it gives the same meaning. The explanation of the word is, " *pā* means the meaning of the Vedas and *khaṇḍa* cutting off."

356. Inciting to right action (*sadācārapravartikā*).

Because she destroys the wicked, and she incites to right action. The expression means: She gives the inclination to observe the precepts enjoined in the Karma-kāṇḍa and the Advaita-brahman in the Jñānakāṇḍa, through the means laid down in the Purāṇas. It is said in the *Kūrma Pr.* by Devī herself: " The eighteen Purāṇas, O King, were promulgated by Vyāsa, by the command of Brahman; in them righteousness [*dharma*] is established. The other supplementary [*upa*] Purāṇas were promulgated by his pupils. In every age [*yuga*] he, [Vyāsa] the knower of the science of righteousness, is the promulgator of all [Purāṇas, etc.]. Śikṣā, Kalpa Grammar, Nirukta, Chandas and Jyotiṣa, and logic, etc. [four] and the four Vedas, thus the fourteen [scriptures] are the sources of knowledge. The righteousness [*dharma*], O best one, is not to be found elsewhere. Thus the supreme *dharma*, which has come down from the grandsire, Manu, Vyāsa and others, by my command, is established till the dissolution of the universe." (78)

357. She is the moonlight delighting those burned by the triple fire of misery (*tāpatrayāgnisaṃtaptasamāhlādana-candrikā*).

The three miseries are, that belong to body, to elements, and to deities. *Fire, saṃsāra,* (the man free from it becomes) as the Śruti (*Bṛ. Up.*, IV. 4. 25) says, "without decay and immortal."

358. Ever young (*taruṇī*).

359. Worshipped by ascetics (*tāpasārādhyā*).

Or, *tāpa, saṃsāra* the father of misery, *sāra*, essence, *ā*, deep, *dhyā* meditation, i.e. Devī is the essential object of meditation amidst the earthly misery.

360. Slender-waisted (*tanumadhyā*).

Tanumadhyā is the deity worshipped in the country of Kāñcī; for it is said, "May Devī, Tanumadhyā, the wife of Bilveśvara residing on the bank of the Nīvā [river], protect me."

Tanumadhyā is the name of a certain metre. The *Piṅgala-sūtra*, says, "If there is one *tagaṇa* and *yagaṇa* in each foot it is called Tanumadhyā."

361. Remover of darkness (*tamopahā*).

Tamas, ignorance. The *Īśa. Up.* (9) says, "They who worship ignorance enter blind darkness." The *Brahmā. Pr.* also, "The *Āraṇyaka-śruti* [*Tai. Ār.*] blames all worship except that of *vidyā*." (79)

362. Intelligence (*cit*).

Cit is wisdom opposed to *avidyā*. The *Śakti-sūtra*, "*Cit* is independent and the cause of the establishment of the universe." The *Mahāvāsiṣṭha*, "She [Devī] is called *cit*, because she is the life of those who desire life."

363. She is what is meant by the term *tat* (*tatpadalakṣyārthā*).

Tat, the word which occurs in the transcendental phrases means the conditioned Brahman endowed with the work of creation, etc. of the universe. The same word *tat* also

indicates, (indirectly, *lakṣya*) unconditioned Brahman, who is without attributes. The relation between the two Brahmans (unconditioned and conditioned) is the sameness (*tādātmaya*).

364. The one essence of intelligence (*cidekarasarūpiṇī*).

But even the unconditioned (Brahman) has the attributes of bliss, etc. (To answer this question) this name is given, "Bliss, consciousness and other attributes"; the expression means, that those attributes are inseparable from her. This is explained in the *Pañcapādikā* (of Padmapādācārya): "Bliss, the perception of the objects and eternity are attributes which although inseparable from consciousness appear as different."

Or, the unconditioned Brahman is not the (real) nature of Īśvara (conditioned one), because both are different, hence the relation (between the two) just described above (no. 363) is not possible. To remove this doubt this name is introduced. *Cidekarasarūpiṇī*, i.e. She is ever non-separated from the *cit*. The relation of these two is possible as the two are one and the same. Though the two appear as different (by attributes) yet at the same time they are one.

365. The totality of the bliss of Brahmā, etc. is but a minute portion of her own bliss (*svātmānandalavībhūtabrahmādyānandasaṃtatiḥ*).

This bliss of Indra and others is but a drop in the ocean, in comparison with the bliss of Devī. *Brahmā*, etc.: Brahmā, Viṣṇu, Rudra, who possess the quality of creation, preservation and destruction. The Śruti (*Tai. Up.*, II. 8) says, "Other beings live on a mere part of this bliss."

Again the same Śruti, from man's bliss more and more in the higher grades, describing, includes (among the bliss of Devas) the bliss of Prajāpati, also, as it is limited and as

it is less than the bliss of unconditioned Brahman, and consequently unfit for human aspiration, and establishes that the bliss of Brahman (alone) is unlimited. The meaning is that the word *tat* (363) indicates the unconditioned Brahman, in order to agree with authorities (scriptures) which establish the meaning of them by (the rule) of beginning, etc. (*upakrama*, etc.) as the knowledge as the means of *puruṣārthas*.

Lava according to the *Viśva* means, particle and sport. (80)

366. *Parā*.

Since the power of expression depends upon the correspondence of the words and their meanings, as the unconditioned Brahman also is included in the sound (Sabdabrahman) why then is Brahman indirectly (*lakṣaṇa*) indicated (as the Vedāntins say) by the words " existence, etc."? Because the words which are the physical forms of speech (*vaikharī*) only express (identify) the physical form of Brahman (the Virāṭ) and do not correspond to the pure (unconditioned) Brahman. Thus replying he divides speech (into four forms).

The following should be noted. During Pralaya, when the actions (Karmans) of beings about to be manifested are not yet ripe, the Brahman, bound by *māyā* and by those actions (*karmābhinnamāyā* lit. *māyā* itself in the form of actions) is called *ghanībhūta* (the congealed one).

When, in course of time, the actions begin to ripen and the former state of unripeness disappears, that state is called *vicikīrṣā* (longing for action). At the moment of ripeness, when the modification of *māyā* appears, Brahman, endowed with *māyā* in the form of ripened actions, is called *avyakta* [unmanifested]. Hence creation is attributed in the Smṛtis to the *avyakta*: " O best of twice-born, from that is sprung the *avyakta* with the three qualities." That (*avyakta*), as it is the sprouting root of the universe, is termed as the

kāraṇabindu (the cause dot). The *Prapañcasāra* says, " That Intelligence, the congealed one, desirous of action, attains the state (of *kāraṇa-*) *bindu*." From this *kāraṇabindu* proceeds in order the *kāryabindu* (effect dot). From the latter *nāda* (sound); thence the *bīja*; thus the three came into being. These (three) are also called by the words (the supreme), subtle (*sūkṣma*), and physical (*sthūla*). In their nature they partake respectively of intelligence (*cit*), combined intelligence and non-intelligence (*cidacit*), and of non-intelligence (*acit*). So the *Rahasyāgama* says, " That *bindu* [the cause dot] when in the course of time it sprouts, becomes three. Its three divisions are gross, subtle and supreme. These are called, *bindu*, *nāda* and *bīja*." These four, including the *kāraṇa-bindu* in their divine aspect (*adhidaivata*) are *avyakta*, Īśvara, Hiraṇyagarbha, and Virāṭ, also the four *Śaktis*, namely Śāntā, Vāmā, Jyeṣṭhā and Ruadrī, and also, Ambikā, Icchā, Jñāna, and Kriyā. In the elemental aspect (*adhibhūta*) these are the four seats, namely Kāmarūpa, Pūrṇagiri, Jālandhara and Oḍyāṇa. So the *Nityāhṛdaya* says.

In the bodily aspects (*adhyātma*) the *kāraṇabindu* resides in the Mūlādhāra and is known by the words *śakti*, *piṇḍa* (mono-syllabled *mantra*), Kuṇḍalinī, etc. The Ācārya (*Laghustava*, v. 2) says by the following words about the Kuṇḍalinī: " There is a *śakti*, called Kuṇḍalinī; having known her who is ever engaged in the work of the creation of the universe, a man never again enters his mother's womb as a child (i.e. he has no *saṃsāra*)." This is the *kāraṇabindu* in its non-differentiated condition. When it sprouts in order to create the three, namely *kāryabindu*, etc. then the unmanifested sound called Śabdabrahman (Brahman-word) arises in it. It is said also, " From this differentiation of that [*kāraṇa*]*bindu* comes the unmanifested

sound; that sound is termed as Śabdabrahman by those learned in sound."

This sound, since it is one with the *kāraṇabindu* and is therefore all-pervading, yet first appearrs in the Mūlādhāra of persons by the power of air acted upon by the effort of manifestation. It is said, "In the Mūlādhāra in the body the air first appears; that air acted upon by the effort of a person desiring to speak, produces the all-pervading Śabdabrahman." That Śabdabrahman which is in the *kāraṇabindu*, when it is manifested, remaining motionless (*niṣpanda*) in its own place, is called *parā* speech.

The same (Śabdabrahman), produced by the same air proceeding as far as the navel, joined with the reasoning intellect (Manas), possessing the nature of the manifested *kāryabindu* with simple motion (*sāmānyaspanda*) is named *paśyantī* speech.

Next the same (Śabdabrahman), produced by the same air proceeding as far as the heart, joined with the determining understanding (Buddhi), in the manifested *nāda*, endowed with special motion (*viśeṣaspanda*) is called *madhyamā* speech.

Next the same (Śabdabrahman), produced by the same air, proceeding as far as the mouth, developed in the throat, etc. in the form of articulation, capable of being heard by the ears of others' possessing the nature of the manifested *bīja*, with the universal motion (*spaṣṭatara*) is called *vaikharī* speech. It is explained by the Ācārya: "That [sound] which first arises in the Mūlādhāra is called *parā*; next the *paśyantī*; next when it goes as far as the heart and is joined to the understanding (Buddhi) it is called *madhyamā*; and the full manifestation is *vaikharī*; . . . Thus, articulated sound is produced by air." The *Nityā Tr.* also says, "The *parā* form rises in the Mūlādhāra produced by air; the same

(air) rising upwards, manifested in the Svādhiṣṭhāna, attains the *paśyantī* state. The same slowly rising upwards and manifested in the Anāhata, united with the understanding is termed *madhyamā*. Again rising upwards appearing in the Viśuddhi and comes out from the throat as *vaikharī*." Thus, though there are four kinds of speech gross minded men who do not understand the first-three, namely *parā*, etc. think speech to be *vaikharī* alone. The Śruti says, " Hence men think that alone to be speech which is imperfect." That is to say *imperfect* by not possessing the first-three forms. Another Śruti also (*Ṛg. Veda*, I. 164. 45): " Four are the definite grades of the speech; those Brāhmaṇas who are wise know them: three are deposited in secret and motionless; men speak the fourth grade of speech."

The *Sū. Saṃ.* (IV. 4. 23) also says, " *Apada* the motionless (Śabdabrahman) became *pada* (the four forms of speech) and *pada* may become *apada*. He who knows the distinction between *pada* and *apada*, he really sees (i.e. himself becomes Brahman)."

Thus by the Śrutis and Smṛtis it is concluded that the word *tat* has four divisions (*parā*, etc.). The characteristic, of the words (*pada*) according to Gautama, (*sūtra*, II. 2. 60) is, " The *pada* is that which has a termination. Pāṇini also (*sūtra*, I. 4. 14): " That which ends in *sup* (nominal) and in *tiṅ* (verbal) is called *pada*." Again the *sup* (termination) has four divisions.

Even the word *tat* in the *parā* form only denotes the unmanifested form (*avyakta*, the cause of *parā*, etc.) which has the three qualities, and does not indicate the unconditioned Brahman which is above that (*avyakta*); how can the word *tat* in the *vaikharī* form indicate Brahman? It does not. But even if the word *tādātmya* (identity) has the power to

denote (Brahman) yet the word *tat* can only indicate it indirectly.

Or, *parā* (highest): She is called Parā because she is the highest of the three (lower) speeches: The *Tripurāsiddhānta* explains the word *parā* by different ways: "As she is pleased with Parānandanātha (a *guru*) she is called Parā: As she is celebrated in the work called *Parānanda*, she is Parā, and as she is the supreme source of grace, she is Parā. Thus Śāṃbhavī is called Parā."

367. Inner consciousness (*pratyakcitīrūpā*).

Pratyak, inwardly, one who approaches the Self, *rūpa*, form, i.e. the unmanifested Brahman, as her form.

368. *Paśyantī*.

She has another name, namely Uttīrṇā (rising up). The *Saubhāgya-sudhodaya* says, "As she sees all in herself, and as she rises (*uttīrṇā*) above the path of action, hence this Mother is called Paśyantī, and Uttīrṇā."

369. Supreme deity (*paradevatā*).

She is to be worshipped as the supreme deity.

370. *Madhyamā*.

Because she abides in the midst. It is said: "She is neither like *paśyantī*, nor does she proceed outwards like *vaikharī*, with articulation fully developed; but she is in the middle between these two."

371. In the form of *vaikharī* (*vaikharīrūpā*).

Vaikharī: *Vi*, much, *khara*, hard, i.e. speech in its physical form.

According to the *Saubhāgya-sudhodaya*, *vai*, certainly; *kha*, the cavity (of the ear); *ra* to go, or to enter.

But according to the saying of the *Yoga-śāstras*, "She is called *vakiharī* because she was produced by the *prāṇa* called *vikhara*."

372. The swan in the minds of the devotees (*bhakta-mānasahaṃsikā*).

[As the mythical swans live in the celestial lake called Mānasa so she lives in the minds (*mānasa*) of her devotees.]

(81)

373. The vital current of Kāmeśvara (*kāmeśvaraprāṇa-nāḍī*).

The Ācārya (*Sau. La.* v. 22) says "When Śiva drank the virulant poison, his days did not end, O Mother, owing to the power of your ear ornaments."[1]

374. Judge of actions (*kṛtajñā*).

Kṛta good and bad (actions).

"The Sun, the moon, the god of death, time and the five elements, these nine are the witnesses of good and bad actions." She is not separated from these, she is called Kṛtajñā.

Or, *kṛta*, the actions done, *jñā*, (i.e. she rewards them by imparting) knowledge.

Or, *kṛta(vat)* already-acquired, *jñā* knowledge, she possesses.

Kṛta: Kṛta Yuga, the golden age, as then righteousness was perfectly established; knowledge (*jñā*), also was perfect, i.e. she has perfect knowledge (as the golden age had).

According to the science of dice there are four *dyūtas* which are called Kṛta, Tretā, Dvāpara and Kali, and numbered respectively four, three, two and one; but they count ten, six, three and one, respectively; because in the higher number the lower ones are included. So the Śruti (*Chā. Up.*, IV. 3. 8) says, "Now these five and other five,

[1] Such ornaments are worn by a married woman only during her coverture.

make ten, that is [represents] the *kṛta* cast." Hence, according to the science of *dyūta*, he who conquers the Kṛta, is understood to have conquered the other three. For the Śruti (*Chā. Up.*, IV. 1. 4) says, "As in the game of dice all the lower casts belong to him who has conquered with the *kṛta* cast." The meaning is like the Kṛta cast, her knowledge is all-pervading and all-embracing.

Or, she knows the *kṛta* cast. The expression is that she always conquers when she casts the dice with Śiva.

375. Worshipped by Kāma (*kāmapūjitā*).

The *Aruṇopaniṣad* (*Tai. Ār.*, I. 11) says, "[There is a] bodiless son of Lakṣmī; though he is without mind, he has life. He acquired that jewel [the *Pañcadaśīmantra*]."

376. Filled with the essence of love (*sṛṅgārarasasampūrṇā*).

Or, as he refers below the Jālandhara and Oḍyāṇa centres (*pīṭhas*) these two (375 and 376) represent the *pīṭhas* called Kāmarūpa and Pūrṇagiri. *Śṛṅga*, two (i.e. two horns), *ara*, petal, *rasa*, six (i.e. six flavours), so *śṛṅgārarasa* means, the centre called Anāhata which has twice six petals. *Sam*, frequently, *pūrṇa*, remains, i.e. she frequently remains in that centre. According to the Tantras, the well-known four centres in the elements (*adhibhūta*, namely Kāmarūpa, etc.) remain in the body in the Mūlādhāra, Anāhata, Viśuddhi, and in the Ājñā respectively. Hence this name (indicates) Anāhata and Pūrṇagiri centres (in the body and in the world).

Or, *śṛṅga* chief, *arara*, covering, that is to say the *avidyā* which veils; *sa*, with *sampūrṇa*, Brahman (lit. perfect), i.e. she is both the conditioned and unconditioned Brahman.

377. Victorious (*jayā*).

According to the *Pādma Pr.* "Jayā is the deity worshipped in the Varāha mountain."

378. Remaining in the Jālandharaa (*jālndharasthitā*).

According to the *Pādma Pr.*, Jālandhara is a place where she is worshipped under the name of Viṣṇumukhī. (82)

17th verse divides 44 names.

379. Abiding in the centre called Oḍyāṇa (*oḍyāṇa-pīṭha-nilayā*).

380. Dwelling in the centre of Bindu (*bindumaṇḍala-vāsinī*).

Bindumaṇḍala, the centre called Sarvānandamaya. Some explain that *bindu* means white, *maṇḍala*, circle, i.e. the Brahmarandhra.

381. To be worshipped in the secret by sacrificial rites (*rahoyāgakramārādhyā*).

The Ācārya (*Sau. Lā.*, v. 9) says: " In the Sahasrāra lotus, in the secret place, you sport with your husband." *Raho*, in the secret (in the Sahasrāra), *yāga*, the sacrifice of the eight oblations of good actions, etc. in the fire of *cit* supported by the golden Kuṇḍalinī; or *rahoyāga* means the meeting (of Śiva and Śakti) in a lonely place (in the Sahasrāra); *krama*, stepping into (that place); *ārādhyā* is to be attained.

Āpastamba says, " Salvation is not for him who confines himself to scriptural words alone, nor for him who delights in fine houses, or in rich food and clothes or in worldly ideas; but the man of firm vow, who leads a lonely life and has ceased from (worldly) pursuits, attains salvation, and he who constantly rejoices in meditation on the Self and who never injures anything, attains salvation."

382. Gratified by the secret oblations (*rahastarpaṇatarpitā*).

The *Aruṇa. Up.* also (*Tai. Ār.*, I. 11) says, " If one would enter, let him enter, having practised lonely communion." According to the method of devotion to the Śrīvidyā one should only adopt the path after having recognized the higher self. *Rahastarpaṇa*: A *mantra* describes it thus: " Holding in

both hands, representing brightness and darkness [*prakāśa* and *vimarśa*] the sacrificial ladle of *unmanī* [a Yogic state], pouring out the ghee of righteousness and unrighteousness and the senses [*kalās*] in the fire of consciousness, I sacrifice." Another description is, " I sacrifice the universe from earth to Śiva in the fire of *saṃvit*, ever burning without fuel, and ever increasing, dispelling the darkness of illusion, the centre from which ever emanates beautiful rays." (83)

383. Conferring immediate grace (*sadyaḥprasādinī*).

She is at once gratified by the sacrifice and oblation mentioned above (381 and 382).

384. Witness of the universe (*viśvasākṣiṇī*).

385. Herself unwitnessed (*sākṣivarjitā*).

There is no witness to the one who is the witness of all things.

386. Accompanied by the deities of six limbs (*ṣaḍaṅga-devatāyuktā*).

The *aṅgas* (limbs) are heart, head, tuft of hair, eyes, armour and weapons. She is accompanied by the *śaktis* belonging to these. The *Jñānārṇava* and other works say, " Next he should perform the consecration of the limbs which belong to the *Śrīvidyāmantra*. This, one should perform externally in order, afterwards, he should worship the surrounding deities (which are three in number). By these (*āvaraṇa*) deities number nine is completed.

Or, *ṣaḍaṅga-devatā* is Śiva who presides over the six *aṅgas*. The *De. Bhāg. Pr.* says " Omniscience, contentment, non-original wisdom, independence, unfading power and infinity, these, say the learned, are the six *aṅgas* of the Lord Maheśvara."

Or, *ṣaḍaṅgas* are phonetics, ceremonial (*kalpa*), grammar, lexicography, prosody and astromony. Surrounded by the deities of these six, means that the Vedas are her form.

387. Possessing the six qualities (*ṣāḍguṇyaparipūritā*).

The six *guṇas*, according to the *Kāmandaka* (ethical code) are, peace, war, marching, sitting encamped, dividing his forces and allies. The Purāṇas give out the following: "Prosperity, righteousness, fame, wealth, wisdom and dispassion. (84)

388. Ever compassionate (*nityaklinnā*).

Or, Nityaklinnā is the deity of the third day of the lunar fortnight. This deity has been described in the *Garuḍa Pr.* beginning with the verse, "Next I describe Nityaklinnā . . . she is Tripurā herself giving happiness and salvation."

389. Without an equal (*nirupamā*).

The Śruti (*Śve. Up.* IV. 19): "None is equal to him."

390. Conferring the bliss of *nirvāṇa* (*nirvāṇasukhadāyinī*).

Nirvāṇa: *nir*, freed; *vāṇa* (or *bāṇa*) body; because in the Śruti (*Pra. Up.*, II. 2), "Holding this bow [body]" and in the word *gīrvāṇa* by the Vedāntins and Mīmāṃsakas this word is explained as body. The *Amaraśeṣa* also says, "*Bāṇa* means body and bow." So here *nirvāṇa* means without body, i.e. indescribable bliss. In the *Kūrma Pr.*, Devī says to Himavān: "If you neglect me, O king of mountains, you cannot attain the pure rest of the supreme *nirvāṇa*, therefore seek refuge in me (regarding me) as one, as many, or as combined; thus worshipping me, O great king, you will attain that state."

391. In the form of sixteen eternal deities (*nityāṣoḍaśikārūpā*).

The sixteen deities are from Kāmeśvarī to Tripurasundarī.[1] The *Tantrarāja* says, "The fifteen deities are the

[1] The names of the fifteen *nityā* deities are as follows: (1) Kāmeśvarī, (2) Bhagamālinī, (3) Nityaklinnā, (4) Bheruṇḍā, (5) Vahnivāsinī, (6) Mahāvajreśvarī,

limbs of Lalitā who is the first [of the sixteen]; as she is endowed with these limbs she is the body, of which they are parts."

Or, *nityā*, compulsory; *ā* frequent; *ṣoḍaśikā*, a house where *graha* sacrifice is performed; *rūpa* pleased, i.e. she is pleased by the compulsory sacrifices. The *Śakti-rahasya* says, "The mother is as much pleased by a single repetition of the *ṣoḍaśī* (sixteen-syllabled *mantra*) as by crores of *vājapeya* and of *ṣoḍaśī* sacrifices."

392. Possessing half the body of Śrīkaṇṭha (*śrīkaṇṭhārdha-śarīriṇī*).

Śrīkaṇṭha: *Śrī*, poison, *kaṇṭha* throat, as the poison is fixed in his throat, Śiva is called Śrīkaṇṭha. She forms one body with Śiva. Hence the *Bṛ. Up.* (I. 4. 1-3) says, "In the beginning was Self alone . . . He then divided himself into two, and thence arose husband and wife."

Or, like Śiva, she has a body of two colours, one half of the body is blue and the other half is white. The *Vāyu Pr.* says, "That beneficent one, having the half of the body of Śaṃkara and the right half of her body is white, and the left is blue; thus divide my body, said Brahmā to Devī. O twice-born ones, thus of the two forms one became Gaurī (white) the other Kālī (blue)."

According to the *Mātṛkākośa* "*A* means Śrīkaṇṭha, Indra, forehead, and Viṣṇu." Thus Śrīkaṇṭha is *A*. The letter *A* is half the body of the other letters in speech. Thus it is said in the Śruti: "*A* is all the speech, that [*A*] takes on different forms in combination with different consonants" (lit.

(7) Śivadūtī, (8) Tvaritā, (9) Kulasundarī, (10) Nityā, (11) Nīlapatākinī, (12) Vijayā, (13) Sarvamaṅgalā, (14) Jvālāmālinī, (15) Citrā, and (16) Tripurasundarī. See the *Bhāvanā Up. Prayogavidhi* by Bhāskararāya.

with *sparśa*, i.e. *ka* to *ma* and with *ūṣman*, *śa*, etc.). The meaning is, that *A*, the first utterance, is the *parā* form which becomes (later on) the *vaikharī*. So the *Sū. Saṃ*. (IV. 47. 59): "The supreme Śakti, Devī, the form of *cit*, arises as speech, that [speech] is called *parā*. I ever bow down in devotion to that Śakti who is the half body of Śiva."

Or, Devī who has only half a body, the other half is called Śrīkaṇṭha, i.e. the fulfiller (of the half). This is also explained in the same book (*Sū. Saṃ.*, IV. 47. 60). "The Śakti called desire is filled in the belly of Śiva." This means in the Śaiva school in the performance of *nyāsa* (meditating certain deities on different parts of the body) half the body is filled by the Pūrṇodarī and other Śaktis and the other half by Śrīkaṇṭha of Śiva.

Or, when we write the letter *A* (Śrīkaṇṭha) half (*ardha*) of it is like the Kāmakalā, (*i.e.* अ+ इ= अ) (85)

393. Luminous (*prabhāvatī*).

Prabhā, the surrounding *āvaraṇa devatās*, namely Aṇimā, etc. because there is a saying, "[Devī] is surrounded by *aṇimā* and other luminaries." Some learned Jains, Haribhadra and others, record in their works *Dharmasaṃgrahiṇī*, etc., "The rays are the qualities, they are not substratum; among these even, the quality of brightness is not the substratum."

394. In the form of brightness (*prabhārūpā*).

This indicates the idenity of the quality and the possessor of it. *Prabhā*, Aṇimā and other *devatās*. The Śruti (*Chā. Up.*, III. 14. 2): "Mind itself, brightness itself."

395. Celebrated (*prasiddhā*).

Because Devī is known by all in the shape of 'I' The *De. Bhāg. Pr.* says, "That [Devī] all men recognize under the form of 'I'." The first verse of the same book also

says, "We meditate upon the primeval *vidyā* in the form of the universal *caitanya*."

396. Supreme ruler (*parameśvarī*).

397. Primary cause (*mūlaprakṛtiḥ*).

Mūla, root, i.e. the *Śrīvidyā-mantra*, *prakṛti*, origin.

She is in the form of two letters *prakāśa* (*a*), which is the origin (of all other letters) and *vimarśa* (*ha*, the last letter).

Or, *mūlaprakṛti* is the matter of the Sāṃkhya School; for they say (*Sāṃ. Kā.*, 3): "*Mūlaprakṛti* is no production. The seven, *mahat*, etc. are productions and productive. The sixteen are the modifications. The Puruṣa is neither *prakṛti* nor [its] modifications."

According to the *Mṛgendra Saṃ.*, the Kuṇḍalinī is called *mūlaprakṛti* with its seven productions (*mahat*, etc.); as it (the Kuṇḍalinī) is surrounded by Suṣumnā which is in the form of seven (productions), namely *mahat*, etc.

Or, of the five elements from ether to earth, each is the *prakṛti* (origin) of the succeeding one; of ether Brahman is the *prakṛti*; for the Śruti (*Tai. Up.*, II. 1) says, "From the Self arose ether." That Brahman has no *prakṛti*. So he is the root (*mūla*), the first cause. In the *Pāñcarātra Āg.* Śiva says, "There is one mother of the universe, the mother of the scriptures, Sarasvatī, who has no origin; hence she is called Mūlaprakṛti. In her, I took birth with the categories, namely *mahat*, etc."

This is to be understood here: Amongst the actions (Karma) which are to become ripe in a certain time, those that ripen are exhausted by fruition, the others which are not ripe and have not come (consequently) to fruition, a new creation for their sake being useless, a *prākṛta* (temporary) *pralaya* (dissolution) takes place. Then *māyā*, consuming all the world, is absorbed into the independent Paramaśiva,

who is without attributes: it (*māyā*) abides thus, till the ripening of the remaining actions. It is said, " In the dissolution, this animate and inanimate universe is merged in that [*māyā*]." The *Viṣṇu Pr.* also says, " The earth, the basis of all, O divine *ṛṣi*, becomes dissolved into water, water is absorbed into fire, fire is absorbed into air, air into ether, this into the unmanifested (*avyakta*), this O *brāhmaṇa*, is entirely absorbed in the unconditioned Puruṣa." The *avyakta* is *māyā*. The dissolution of it (*māyā*) is not absolute annihilation as in the salvation (*nirvāṇa*); but like the mental modifications in the state of sleep, as there is no appearance of the modifications of *māyā* (during *pralaya*). Though (at that time) by the power of the illumination of the unconditioned supreme Self, it (*māyā*) receives light, yet it remains as if it has no light. If there is no light at all (to the *māyā*) then there is no existence of it. If you accept this theory, there will be no succeeding creation.

The modification of *māyā* in the form of desire for creation arises in Paramaśiva for the sake of bestowing the fruit on those whose unripened actions are absorbed in *māyā*; when their actions become ripe in course of time, that state of *māyā* is variously named by the words " sight," " desire," " thought," " desire of action," etc. The *Aitareya Up.* (I. 1) says, " He thought, let me create the worlds." The *Chā. Up.*, (VI. 2. 3): " It thought, let me become many." The *Muṇ. Up.*, (I. 1. 8): " By penance Brahman is increased." This manifestation of *māyā*, characterized by objective distinctions, is the first creation, the creation of darkness (*tāmasa-sarga*), void of consciousness. The Śruti (*Ṛgveda*, X. 129) beginning with " There was no being, in that time, nor, was no being. . . . In the beginning darkness was hidden by intelligence," also confirms the above. " From that, the *avyakta* arose, etc."

From this (creation) called *tāmasa*, in which the three qualities (*guṇas*) were differentiated, arose the creation of partially manifested, *mahat*. This is the second creation. It is said, " From *ayakta* comes the category of *mahat* in which are distinctly manifested the three *guṇas*; so also from *mahat ahaṃkāra*." From that (creation of *mahat*) arises the third, the creation of *ahaṃkāra* in which the three *guṇas* are manifested objectively. It is said, " From *mahat* arose the threefold egoism, namely *vaikārika* [pure], *taijasa* [passionate] and *tāmasa* [dark], which last is the origin of the elements." Here, as " *tāmasa* is the origin of the elements," it follows that the rest of the creation belong to *sattva* and *rajas*.

From that *tāmasa* egoism which is called the origin of the elements, arose, with the aid of the *rajas*, the creation of the five subtle elements (*tanmātras*). This is the fourth creation.

From the pure egoism called *vaikārika*, with the aid of *rajas*, arose the creation of the aggregate of eleven senses. This is the fifth creation.

From the *rajas* egoism, the deities, Dik, Vāta, Arka, Pracetas, Aśvins, etc. who are the deities of the above two (fourth and fifth creations). This is the sixth creation.

For the Sāṃkhyas say (*Sāṃ. Kā.*, 25): " From the pure egoism arose the eleven *sāttvika* creation (senses); from the *bhūtādi* (*tāmasa* egoism) the subtle elements, and from *rajas* egoism (the deities presiding over both)."

But in the Śaiva school it is said, from pure egoism comes mind, from passionate egoism, the ten senses; thus there is a difference. For the Śaivas say, " It (*mahat*) becomes threefold by differentiation of *sattva*, *rajas* and *tamas*; that is called by names *vaikārika*, *taijasa* and *bhūtādi*; from *taijasa* mind comes, from *vaikārika* senses, from *bhūtādi* the subtle elements. Thus are the creations from that (*mahat*)."

These six creations are *prākṛta* (belong to *prakṛti*).

The *vaikṛta* (belonging to products, *mahat* etc.) creation, comprises trees, etc. whose life-current tends upwards; animals, whose life-current is horizontal; and *būtha*, *preta*, etc. whose life-current tends downwards.

These *prākṛta* and *vaikṛta* creations, taken together are called the *kaumāra* creation. The *Bhāg. Pr.* says, " The first is the creation of *mahat*, therein the inequality of the *guṇas* arises. The second is egoism, therein arise object (*dravya*), knowledge (*jñāna*), and action (*kriyā*). The third is the creation of the elements. Therein arise the subtle elements, having the energies of *dravya*. The fourth is the creation of the senses, which consists of knowledge and action. The fifth is the *vaikārika*, the creation of the Devas, which consists of mind. The sixth is the creation of *tamas* which is the creation of the all-pervading (*māyā*) devoid of knowledge. These six are called *prākṛta* creations. Hear from me the *vaikṛta* creation, etc."

Here the creation of *tamas* called *avyakta*, is the sixth in the order, but according to its meaning, it should be taken as first. In this connection the *Vāyu* and other Purāṇas should be consulted.

In these creations beginning with the *avyakta* creation, the previous one is the origin of succeeding ones. Brahman alone is the origin of the *avyakta*. So, as he is the root of all creations, and as he has no root, he is the root-matter (*mūlaprakṛti*). Hence the Śruti (*Kaṭha Up.*, III. 10-11) says, " Beyond the senses there are the objects. . . . Beyond the *mahat*, the *avyakta*, beyond *avyakta* there is the Person. Beyond the Person, there is nothing. This is the goal, and the supreme abode."

Or, *ma*, five, i.e. the five subtle elements and *la*, three, i.e. *avyakta*, *mahat* and *ahaṃkāra*, therefore *mūla*, eight,

prakṛti, causes. The *Samāsa-sūtra*[1] says: "There are eight *prakṛtis*."

398. Undeveloped (*avyakta*).

He now proceeds to praise Devī under the form of the creations in order.

Avyakta is the manifestation of *māyā*.

According to the Sāṃkhya school, it is expressed by the words, *pradhāna* (foundation), *prakṛti* (matter) and other words. It is said in the *Sāṃkhyasaptati* "That is the *avyakta* which is subtle, without characteristics, inanimate, without beginning or end, capable of production, without parts, one and universal." Pañcaśikhācārya also says, "*Pradhāna*, say the wise, is the *avyakta*, which is without beginning or middle, beyond *mahat*, and permanent." It (*avyakta*) is the collective form of the three qualities. The *Sāṃkhya-sūtra* (VI. 39) says, "*Sattva* and the rest are not qualities of that [Brahman], because they are the qualities of that [*avyakta*]."

Or, *avyakta* means Brahman for in the place (*Ved. Sū.*, III. 2. 23) it is said, "That [Brahman] is *avyakta* for the scriptures say so." The Śruti (*Muṇ. Up.*, 8), "He is not to be felt by the eyes, nor by the speech, nor by the other deities (senses), nor by penance, nor by action."

Or, *avyakta* means Viṣṇu. The *Liṅga Pr.* says, "The names of Viṣṇu, who is ever capable of creation, are Pradhāna, Avyaya, Yoni (origin), Avyakta, Prakṛti and Tamas."

399. In the form of manifested and unmanifested (*vyaktāvyaktasvarūpiṇī*).

Vyakta, the category *mahat*, it is called so because it was first manifested and also from its greatness. *Avyakta*: *Ā*,

[1] This may mean the abridged *sūtras* of Sāṃkhya and we get some MSS. of the same.

on all sides, *vyakta*, manifested, i.e. egoism the product of the above.

This (name) may be taken as two names, if the name Brahmajananī (822 and 823) is taken as one. According to this view, *vyakta* is the supreme egoism (*parāhaṃtā*), for supreme egoism is in the form of Tripurasundarī, because she is manifested in the category of egoism.

Or, she is in the form of both manifested and unmanifested. That is, she is and is not subject to the modifications of the elements. The *Liṅga Pr.* says, " *Vyakta* is called *sat* (existence), as it is the second modification of the elements; *avyakta* is called *asat* because it is devoid of that [modification]."

Or, *vyakta*, perishable and *avyakta*, imperishable. The *Matsya Pr.* says, " *Vyakta* is said to be perishable and *avyakta*, imperishable.

Or, *vyakta*, individual, and *avyakta*, collective form. The *Nṛsiṃha Pr.* says, " The *avyakta* is known as collective, and *vyakta*, O Lord of ascetics, is individual."

According to the *Brahmā. Pr.*, " The wise say the seventy-three categories are meant by the word *vyakta* and by the word *avyakta*, the supreme *prakṛti*."

Or, *vyakta*, *avyakta* and *vyaktāvyakta*; thus there are three kinds of *liṅgas* (of Śiva). She is in all the forms. The three kinds of *liṅgas* are described in the *Br. Vaivarta Pr.*: " There are three *liṅgas*, namely Svāyaṃbhuva [self-existing], Bāṇaliṅga (got from a certain river) and Śailaliṅga (made of stone]; these are respectively called Vyakta, Avykata, and Vyaktāvyakta. Vyakta, they say, gives salvation, the Avyakta gives [worldly] happiness, and Vyaktāvyakta gives both happiness and salvation. The Bāṇaliṅga is said to be that which outweighs even two or three *tulas* [a weight]. The rest are called Śaila [mere stone] by the learned."

Or, She is manifested (*vyakta*) in those whose deeds are ripened; and is not manifested (*avyakta*) in those who are bound by the noose (of *māyā*). The *Śaktirahasya* says when it describes the descent of the Śakti (into man): "How do you say that the supreme Śakti which is all-pervading descends, the descent is from above downwards; only that which has form and is not all-pervading can descend? True, she is all-pervading, eternal, co-existent with Śiva; yet she is hidden in those who are bound by the noose of impurity, action, etc. and manifested in them whose sins are burnt out, in this way she is said to descend." (86)

400. All-pervading (*vyāpinī*).

She is called all-pervading, because she assumes the forms of the three creations of the threefold egoism (vide name 379).

Thus ends the fifth Kalā, called Jvālinī with the fourth hundred in the *Saubhāgyabhāskara* composed by Bhāskararāya.

THE FIFTH HUNDRED

401. Of multiform (*vividhākārā*).

The different forms of the *vaikṛta* creation, or of the *kaumāra* creation (for *vaikṛta* and *prākṛta*, vide name 397).

402. In the form of knowledge and ignorance (*vidyāvidyāsvarūpiṇī*).

Vidyā and *avidyā* are explained in the *Īśā. Up.*, 11: "One who simultaneously knows both knowledge and ignorance having crossed over death by ignorance attains immortality by knowledge."

Or, *Vidyā*, knowledge of the Self, *avidyā*, the knowledge in the form of the last modification (of duality, i.e. just before realization). The *Bṛ. Nāradīya Pr.* says, "The supreme *Śakti* of that Viṣṇu, capable of absorbing the universe, in the form of existence and non-existence, is sung as *vidyā* and *avidyā*." The *De. Bhag. Pr.* also, "She is Brahman himself, very difficult to attain and in the form of *vidyā* and *avidyā*." In another place, "O king, know, that *vidyā* and *avidyā* are two forms of Devī; by one men are freed, by the other they are bound."

Or, *vidyā*, the knowledge in the form of the last modification of duality or of the false knowledge (*caramavṛtti*). *Avidyā*, confused knowledge of separateness; *sva*, the knowledge belonging to supreme Brahman; because according to one lexicography, "*sva* means, relations and Self"; *rūpa*, these three are her form. The *Liṅga Pr.* says, "Śiva has three forms, *bhrānti*, *vidyā* and *parā*. The knowledge of different objects is called *bhrānti* [confused] by the learned. Knowledge in the form of Self, is called *vidyā*. Knowledge concerning Brahman without ambiguity is called *parā* [supreme]."

403. The moonlight which gladdens the Kumuda flowers of the eyes of Mahākāmeśa (*mahākāmeśanayanakumudāhlādakaumudī*).

Kaumudī (moonlight) may mean the full moon of the month, Kārttika. The *Yādava* says, "*Kumuda* (neu.) means water-lily, red lotus, and [in masc.] ape. *Kaumuda* means the month Kārttika and Kaumudī, the moon of that month."

Or, *ku*, inferior, *mud*, pleasure, *kaumuda* are those who long for worldly pleasures. They are called inferior because (their pleasures) are mixed with pain and for other reasons. So *kaumuda* means a miserable one. The *Śāśvata* and *Viśva*

say, "*kumut* means inferior men and water-lily." *Ā*, full, *hlāda*, joy, i.e. salvation. A man attains that stage by being led (*nayana*) to Mahākāmeśa. *Kaumudi*, light. The meaning is that she becomes, out of pity, light, as it were, to them who are blind in worldly pursuits. (87)

404. She is the sunbeam which drives out the darkness from the heart of her devotees (*bhaktahārdatamobhedabhānumad-bhānusaṃtatiḥ*).

405. Śiva is her messenger (*śivadūtī*).

The *Mārk. Pr.* says, "As Śiva himself was made a messenger by that Devī, she was known in the world as Śivadūtī." Some commentators think that she was made a messenger by Śiva. But this (interpretation) is without authority.

This is the deity of the Puṣkaratīrtha. The *Pādma Pr.* says, "Now I will tell you of other deities. She who lives in the Puṣkara . . . Śivadūtī, the beneficent, ever conferring happiness."

406. Worshipped by Śiva (*śivārādhyā*).

The *Brahmā. Pr.* says, "Even Śiva by worshipping whom, by meditation, by the power of Yoga, becomes the lord of all *siddhis*, and becomes half-female (*ardhnārīśvara*)."

Śivadūtī is a certain *mantra* of four parts worshipped by Śiva.

407. In the form of Śiva (*śivamūrtiḥ*).

Because there is no separation between Śiva and Śakti. The Śruti says, "One Rudra hidden in all beings, he is with *māyā*, with parts and without parts. He is Devī herself, and is not separated form her. By knowing this, one attains immortality." Or, *śiva*, beneficent, *mūrti*, form; Or *śiva*, salvation, *mūrti*, form. Because salvation is the realization of the very Self. The *Saura Saṃ.*: "Now I shall explain

concisely to you the nature of salvation . . . Hence the supreme salvation is the realization of the Self, those who were bound by *avidyā*, are freed by *vidyā*."

408. Giver of happiness (*śivaṃkarī*).

She makes her devotees happy (*śiva*) by removing the noose of *avidyā* and leads them to Brahman which is to be attained by liberated souls. Or, *śiva* means auspiciousness and *karī* giver. (88)

409. Beloved of Śiva (*śivapriyā*).

Or Śiva is loved by her.

410. Beyond Śiva (*śivaparā*).

Because the position of Śiva depends upon Śakti. Or, to whom Śiva is the supreme (*parā*); or she reveals Śiva (to her devotees).

411. Desired by the wise (*śiṣṭeṣṭā*).

Śiṣṭa ordained ceremonies which are dear to her (*iṣṭa*).

Śiṣṭa: she is worshipped by the ordained ceremonies. It is said, "The Lord should be worshipped by means of ceremonies according to one's caste and order, and not by [mere] offering scent, flower, etc." The *Bhārata* and *Bṛ. Nāradīya Pr.* says: "Righteousness arises from conduct, the Lord of righteousness is Viṣṇu."

According to the *Vāsiṣṭha-śūtras* "The *śiṣṭas* are those who always control their limbs, eyes, speech, and whole body, who receive the Vedas with their supplements by tradition, who are devotees to Brahman, and whose every motive directly depends on the scriptures."

Or, she is worshipped (*iṣṭā*) by the wise (*śiṣṭa*).

412. Worshipped by the great ones (*śiṣṭapūjitā*).

This name clearly sums up the meaning of the previous one.

413. Immeasurable (*aprameyā*).

Or, *A* Brahmā, Viṣṇu, etc., *prameyā*, to be known, or measured (i.e. she is to be known by them only).

Or, *ap*, water, *prameyā* abiding in. The Śruti says, " My origin is in the water of the ocean."

414. Self-luminous (*svaprakāśā*).

The Śruti (*Bṛ. Up.*, IV. 3. 9) says, " Here this person becomes self-luminous."

Or, *su*, much, *ap*, water, *prakāśa*, manifested.

415. Beyond mind and speech (*manovācāmagocarā*).

Manas includes the functions of mind. The Śruti (*Tai. Up.*, II. 9. 1) says, " From whence speech and mind turn away unable to reach [it]." In the *Viṣṇu Pr.* Prahlāda's saying is, " I bow down to the supreme Īśvarī who transcends speech and mind and who can be grasped by the wisdom of the wise alone."

Or, in whom is not to be found any object of thought or speech.

Or, *A* is to be prefixed to the name, then, *manas*, mind, *vācā*, speech, *āma*, not purified (lit. unbaked, e.g. a clay vessel). *A*, not, she is beyond those whose mind and speech are not purified and therefore cannot be known by them. How is it, the Śruti in one place says, " The mind turns away, etc." and again in another place (*Kaṭha. Up.*, IV. 11), " By mind alone it should be perceived, etc."? This contradiction is removed in the *Bhāmatī* (the commentary on Śaṃkara's commentary on the *Ved. Sū.* by Vācaspati-Miśra) by adding " Not purified and purified " respectively to the word " mind ".[1] (89)

416. *Cit-śaktiḥ*.

[1] The comm. discusses here about the division of some names according to *Chalākṣara-sūtras*.

Cit, according to the *Yāska-smṛti* and Pāṇini (VIII. 2. 101) means comparison.

Or, *cit-śakti*, the power of removing *avidyā* and is also termed *caitanya*; according to the *Śve. Up.*, (V. 1): "In imperishable and infinite highest Brahman, wherein the two, *vidyā* and *avidyā* are hidden, one is imperishable and the other is perishable; he who rules these two is different from either." The *De. Bhā. Pr.* (book V), "O king, in all beings there is the *śakti* with all its power, any being devoid of that *śakti* becomes like a corpse. That *cit-śakti* is in all beings, that is but her form."

417. In the form of consciousness (*cetanārūpā*).

Saṃkṣepa-Śārīrakācārya says, "The pure *cit-śakti* of the supreme Lord is called *caitanya*." The *Gauḍapāda-śūtra* (3) also, "*Śakti* is *caitanya* itself." The *De. Bhā. Pr.*, "We meditate upon that primeval *vidyā* which is in the form of *caitanya* of all, and which guides our senses." This means the tripartite Gāyatrī. Hence the *Matsya Pr.* says, "They know the *Bhāgavata* (Pr.) which begins with Gāyatrī." In the Śruti (*Tai. Up.*, II. 8. 1): "That of bliss [Brahman] is to be discussed." *That*, the energy in the form of consciousness. Thus the holy Śaṃkarāraṇya explains it in his commentary called *Vidyāratna*, as the *vimarśa* form.

418. The energy of the inanimate creation (*jaḍa-śaktiḥ*).

A certain modification of *māyā* which is correlative to the power which creates the (animate) world, that is this (name) and simply denotes the creative energy. The *Viṣṇu Pr.* says, "The energies of all beings are not to be grasped by our intellects. The creative energies of Brahman are a hundred times more difficult to grasp; they are in him as heat is in fire, O best of ascetics. He [Brahman] is only the Instrumental cause of the creation of the world. The creative

energies are the material cause. Except the instrumental cause, the creative energies depend on nothing. O best of ascetics, an object becomes itself by its own energy."

419. The objective world (*jaḍātmikā*).

420. Gāyatrī.

The metre consisting of twenty-four syllables is called Gāyatrī. The *Kūrma Pr.*: " I am Gāyatrī among the metres " (vide *Bha.-gītā*, X. 35).

Or, a cowherd's daughter is called Gāyatrī, who is the younger wife of Brahmā. This story occurs in the *Pādma Pr.*: Once in the Puṣkara, when Brahmā was performing a sacrifice, he called Sāvitrī [his wife] who was with Lakṣmī and others. She did not come, but replied, " I will come with the others "; enraged at this speech he substituted a cowherd's daughter bestowed by the hand of Indra, and thus addressed Viṣṇu. Then Brahmā said to Viṣṇu, " let us hasten for the sacrifice, there is here, O Lord, a very virtuous woman called Gāyatrī." Thus addressed, Viṣṇu replied to Brahmā, " do you wed this [woman] by the Gāndharva [form of] marriage? I give her to you, O Lord, do not hesitate. Take the hand of this cowherd's daughter"; and thus the grandsire wedded [her] by the Gāndharva marriage, etc.

Or, Gāyatrī, the mother of the Vedas. According to the *Bhāradvāja-smṛ*. " Because she protects [*tra*] the singer, [*Gā*] she is called Gāyatrī." As mother is inseparable from Gāyatrī, she is thus named. The *Pādma Pr.*, " After bathing in the Puṣkara, one should repeat me [i.e. Gāyatrī] the mother of the Vedas. Though I abide in the eight syllables [of each part], yet this universe is pervaded by me." The *Devī Pr.*, " As [everyone] sings [*gāyana*] [her] and approaches [*gamana*], she is called Gāyatrī, worshipped by Devas." The *Chā. Up.*, (III. 12. 1): " Sings forth (*gāyati*) and protects

(*trāyate*)." The *Vāsiṣṭha Rām.*, " Gāyatrī, because she is in the form of song."

421 *Vyāhṛtiḥ.*

The utterance, or a certain *mantra.* The *Vāyu Pr.* says, " Addressed by me (*vyāharaṇa*) you approached, hence you are known by the name Vyāhṛti."

422. *Saṃdhyā.*

Saṃdhyā, means, junction also meditation, i.e. the idea of the non-separation of ourselves and that of *caitanya* which is in the sun. The explanation (of the word) is " men meditate (*dhyā*) wholly (*saṃ*) on her. She is called *Saṃdhyā.*" The *Bhārata* says, " *Saṃdhyā*, means the Brahman which abides in the sun and she is meditated as one, by Brahmā and all beings who are his rays." Thus those who know the Vedas say, " The aspirant should think ' I am the servant of that Brahman,' who is existence and consciousness, and I am He." *Vyāsa Smṛ.* also, " Do not distinguish Gāyatrī from Brahman, in any case one should worship her [saying] ' I am She.' " The *Bhāradvāja-smṛ.*, " She, who is differentiated as Brahman, etc. the witness of action, radiant, the Śakti of Īśvara, is called by the wise Saṃdhyā." The great men's saying also, " Gāyatrī with her head the *mantra*, *omāpaḥ*, etc. and with the fourth part is described in the Vedas as Saṃdhyā. O Tripurā, thou alone dost decree the result of [even] great actions." So [the great comm.] Mādhava says, " The word *saṃdhyā* means the deity who is to be worshipped at the twilights." The Pārijātakāra also says, " As she alone is to be meditated upon, she is called Saṃdhyā."

This (Saṃdhyā) is the mind-born daughter of Brahmā. The *Kālikā Pr.*, " Born from his mind, beautiful in form, having beautiful limbs, named Saṃdhyā she is the victorious deity of the twilights. Because she was born to Brahmā,

while he was engaged in meditation, she is known as Saṃdhya." The *Bhagavatī Pr.*: " Saṃdhyā, who is the mind-born daughter of Brahmā, after performing penance and giving up her body, she became Arundhatī [wife of Vasiṣṭha]."

But in the *Reṇukā Pr.* it is said, " Iḍā is Kālī, Piṅgalā is Lakṣmī. Suṣumnā is Ekavīrā, thus the Saṃdhyā is threefold."

According to Dhaumya a year old girl is called Saṃdhyā.

18th verse divides 38 names.

423. Worshipped by all the twice-born (*dvijabṛndaniṣevitā*).

She is so worshipped because she is Saṃdhyā. The *Reṇukā Pr.*, " This one Saṃdhyā is to be worshipped by Devas, the twice-born and by great souls, in sitting down, in lying down, in moving about, in eating and she is Reṇukā herself."

Or, the three names (421, 422 and 423) " Vyāhṛti," etc. mean the following three states. *Vyāhṛti* is the operation of speech and indicates the waking state.

Saṃdhyā, because it is between the other two, indicates the dreaming state; since the *Ved. Sūtra* (III. 2. 1) says, " In the intermediate place there is a creation, for the scriptures say so." And it means the dreaming state.

Dvija means birds and hence the *jīvas*; by all these three states she is worshipped (*sevitā*) by realizing union (*ni*) with her. *The Sleeping State:* As birds fatigued with flight, fold their wings and enter their nests, so the tired *jīvas* quitting the waking and dreaming states, are absorbed in the supreme Brahman. The *Bṛ. Up.* (IV. 3. 19) says, " just as in this sky a hawk or an eagle after a long flight closing its wings goes to its nest, so this person also rushes to that goal, where sleeping he neither desires anything, nor dreams any dream."

Chā. Up. (VI. 8. 1) also, " O child, there he becomes seized of Brahman." (90)

424. Having the categories as her seat (*tattvāsanā*).

Tattvas, the thirty-six categories from earth to Śiva, *āsana* a posture called Yogapīṭha.

Or *tattvas*, the categories, *asana* she rejects (*as* to reject).

425. That (*Tat*)

The word *tat* signifies the revolution of mind; as Devī revolves in all Buddhis she is signified by the word *tat*.

426. Thou (*tvam*).

The word *tvam* also signifies Devī.

427. Oh (*ayi*).[1]

This word is used in interrogation, Devī is addressed by this word as she is the mother of all.

Or, *ayī*, fortunate one.

428. Residing in the five sheaths (*pañcakośāntarasthitā*).

These five (*kośas*) are the five employed in the worship of the five deities. These five are, according to the *Jñānārṇava*, " Śrīvidyā, Paraṃjyotis, Parā, Niṣkalaśāṃbhavī, and the Ajapāmantra, and these are called the five sheaths." When we worship these five in the Śrīcakra, the last four (Paraṃjyotis, etc.) are to be worshipped individually and collectively in the Sṛṣṭi and other *cakras* which are surrounding (the Śrīcakra). But the Śrīvidyā is the *bindu* in the centre. Thus she is in the midst of the five sheaths.

There are in our bodies the five sheaths called *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya*, each involved in the preceding one; of these five, the innermost last is the *ānandamaya*, with that she is identified. In the *Ved. Sū.* (I. 1. 12-19) by the *Vṛttikāra* it is explained that *ānandamaya*

[1] Bhaṭṭa Nārāyaṇa, makes the three names (425-27) as one 'Tattvamayī.'

is Brahman. But our holy Ācārya says, that *ānandamaya* sheath is not Brahman because it is impure and is included among the *annamaya* and other sheaths which are to be abandoned (lit. purified). In that case, according to the *Śrī-kaṇṭha-bhāṣya* and its commentaries, the *ānandamaya* is in the form of *cit-śakti* which is the body of Brahman, who is the *parākāśa* itself; as we see (in the *Tai. Up.*, II. 7. 1), "This ether is *ānanda* (Brahman)."

In the opinion that "Brahman is the support of the *ānandamaya*," the meaning is that she is in the centre of these five (sheaths). This (we think) is correct, because the *Brahma-gītā* (III. 45 and 46 of *Sū. Saṃ.*) confirms this verse. "So the *ānandamaya* also is filled by another Brahman, which is the witness, omnipresent. That Brahman is called the support which is existence, wisdom, and unity. That is the one ever remaining essence. O great Devas, do not think otherwise."

The Krodhabhaṭṭāraka (Durvāsas) also says, "O mother, blazing with radiant light, he, who knows you as surrounded by the five sheaths, *anna*, *prāṇa*, *manas*, *buddhi* and *ānanda*, with the marks of head, wings, support (lit. tail) and trunk, described by the words of the *Mahopaniṣad*, indeed is the knower of Brahman."

429. Illimitable majesty (*niḥsīmamahimā*).

430. Ever young (*nityayauvanā*).

Because she is devoid of old age in the three periods (present, past and future).

431. Shining with rapture (*madaśālinī*).

Mada, a kind of bliss, untainted by worldly things. (91)

432. With reddened eyes rolling with rapture (*madaghūrṇitaraktākṣī*).

Ghūrṇana (rolling) turned away from worldly things.

433. With cheeks blushing with rapture (*madapāṭalagaṇḍabhūḥ*).

Pāṭala, rose colour.

Or *mada*, musk, *pāṭala*, a kind of flower, by these her cheeks are painted and perfumed. *Mada*, according to the *Viśva* means, " semen, musk, pride, joy, rut of an elephant, and liquor."

434. Her body smeared with sandal paste (*candanadravadigdhāṅgī*).

435. Fond of the Campaka flower (*cāmpeyakusumapriyā*).

436. Skilful (*kuśalā*).

As she exhibits skill in the creation, etc. Or *kuśa*, water, *la*, receiver.

Or, *ku*, inferior, *śala*, moon, i.e. as she is possessed of greater brightness, the moon is inferior in comparison.

437. Of graceful appearance (*komalākārā*).

438. *Kurukullā*.

This deity is located in the tank, called Vimarśamaya, in the Śrīcakra, in the space between the walls of *cit* and *ahaṃkāra*; concerning that tank, the *Lalitāstavaratna* (v. 97) says, " I ever meditate on that Kurukulā, who resides in the ruby, Kuruvinda, whose waist is bent by the weight of her breasts which put mountains to shame and whose body is smeared with red paste." This deity is described in the twenty-second chapter of the *Tantrarāja*.

439. The ruler of the triad (*kuleśvarī*).

Kula, the triad, namely the measurer, the measurement, and the thing measured.

440. Abiding in the Kulakuṇḍa (*kulakuṇḍālayā*).

Kulakuṇḍa is the *bindu*, which is in the centre of the pericarp of the Mūlādhāra. It is like the small cavity in the centre of the pericarp of a lotus.

Or, *ālaya*, the place of rest (in the sleep), that is the place of rest of Kuṇḍalinī. Ācārya (*Sau. La.*, v. 10), "After reaching your own place assuming the form of a coiled serpent you sleep in the cavity of the Kulakuṇḍa."

441. Worshipped by those, devoted to the Kaula path (*kaulamārgatatparasevitā*).

Mārga, the path handed down by family tradition. *Kula*, it is so called because it is connected with the Mūlādhāra. The *Vratakhaṇḍa* says, "That Devī who is established by family custom, should be worshipped in that [customary] way by offerings, scents, etc. . . . She is to be worshipped by oblations, etc. in the family customary way."

Or, there are three modes in the worship of Devī, namely Samaya, Miśra and Kaula. The first is the path laid down in the Vedas and also described in the five Āgamas of Śuka, Vasiṣṭha, etc. The second is that which is described in the eight Tantras, *Candrakalā* and others. It is called *mixed* because it partakes of both (modes). The Kaula mode which differs from the above two is described in other Tantras. Kaula is so called because it is sought for by the Kaulas. The characteristics of these modes of worship and of their devotees are described in the corresponding Tantras. (Vide *Ānandalaharī*, v. 31, comm.) (93)

442. Mother of Kumāra and Gaṇanātha (*kumāragaṇa-nāthāmbā*).

Kumāra, Skanda; *Gaṇanātha*, Gaṇeśa.

Or *ku*, inferior; *māragaṇa*, the aggregate of passional ideas (*vikāra*), *nāthas*, the lords, of the above. *Ambā*, the binder (or destroyer).

Kumāra, the *ahaṃkāra* (egoism) whose deity is Kumāra. The *Varāha Pr.* says, "Viṣṇu is the Person, or Śiva by that name is called. *Avyakta* is Umā or Lakṣmī, the lotus-eyed.

Ahaṃkāra arises from the interaction of these [two]. This [egoism] is the Guha (Skanda), the leader of the army." She binds those who possess the qualities of egoism.

443. Contentment (*tuṣṭiḥ*).

There are seven names, namely contentment, nourishment, wisdom, might, tranquillity, benevolence, beauty. He proceeds to praise Devī under these names.

The *Mārk. Pr.* says, " The goddess who resides as contentment in all beings, adoration to her." The same is given in the *Mallārimāhātmya*, " The god who, etc." The *De. Bhā. Pr.* (book III), " That mother, as is well-known, is in all beings in the form of understanding, fame, firmness, prosperity, energy, faith, intelligence and memory." According to *Pādma Pr.*, Tuṣṭi is a deity in the Vasrāpatha Tīrtha.

444. Nourishment (*puṣṭiḥ*).

This deity is in the Devadāruvana.

445. Intelligence (*matiḥ*).

Mati is explained in the *Vāyu Pr.* thus, " Puruṣa bears the measuring [rod], understands division and thinks himself composed of parts, hence he is known as Mati." The *Sū. Saṃ.* (*Sū.-gītā*, VIII. 89) says, *mati* is the form of Devī: " Let us adore that Śivā who is worshipped by Viṣṇu and others, who is the bestower of bliss, who is known as Mati derived from experience, supreme, who knows (lit. measures) the Vedas, beneficent."

446. Fortitude (*dhṛtiḥ*).

This is the deity worshipped in the Piṇḍāraka place.

447. Tranquillity (*śāntiḥ*).

Or, *śānti*, a certain *kalā* (part) belonging to Vāyu. The *Śaivāgama* says, " That which gives place to a man (struggling with) the flood of impurity (of *aṇu*), illusion (of *māyā*), and change (of Karma), that *kalā* is called Śānti. That is the

abode which is the seat of dominion." The *Bṛ. Parāśara Smṛ.* also, " Beyond the fifteen finger's breadth from the end of the nose where the *jīva* is purified, is the sixteenth part. . . . that *kalā* is called Śānti."

448. Ever true (*svastimatī*).

Su, exceedingly, *asti*, being, *mat*, having. Because her being is supreme reality and not what ordinary people think to be reality. The Śruti (*Bṛ. Up.*, II. 1. 20) says, " The senses are truth, this [Brahman] is their reality." " That [Brahman] is the real of the real."

Svasti, according to the *Ratnakośa* means, " Benediction, benevolence, sinless, holy, auspiciousness." Yāska also says, " *Svasti* means immortality."

449. Effulgent (*kāntiḥ*).

Or *kānti*, is the *icchā-śakti*.

450. Daughter of Naṅda (*nandinī*).

Or, *nandinī*, a certain cow born in the family of the celestial cow (Kāmadhenu); or *nandinī*, Gaṅgā.

451. Destroyer of obstacles (*vighnanāśinī*).

Vighna, hindrances to knowledge. (94)

452. Splendour (*tejovatī*).

Because she is the support of the sun and other luminaries. The Śruti (*Bṛ. Up.*, III. 8. 11), " In this indestructible [Brahman] the sun and moon were established."

453. Three-eyed (*trinayanā*).

The three eyes are the moon, the sun and the fire. Or, *trinayana*, is another name for the word *vauṣat* (particle of invocation of gods). Or, *nayana* indicates proofs, *naya*, to lead, i.e. leads one to proof. The *Śāṇḍilya-sūtra* (99) says: " There are three proofs, namely word, inference, and observation like Rudra." (Rudra has three eyes, neither more nor less, similarly there are three proofs.) Here *śabda* (vocal

authority) corresponds to *śravaṇa* (hearing, etc. of *Bṛ. Up.*, II. 4. 5); inference, as it is mental, to *manana* (perception) and observation to *nidhidhyāsana* (reflection). But occasionally different ideas may intrude upon this (reflection), hence the ascetic Śāṇḍilya (99) takes *śabda* first (because the last is more important). *Upamāna* (illustration, the third proof) is omitted here because it is not required. Hence Manu (*Smṛ*. v. XII. 105) enumerates three only. "Perception, inference, and scriptures, consisting of different branches, these three should be used by those who deisre to practise righteousness (*dharma*)." So *Sāṃkhya* (I. 81) and *Yoga-śūtras* (I. 7), repeat the above.

Or *tri*, three (paths), i.e. south, north and the path of Brahman, *naya* to lead. She leads those who are entitled to have one of the three paths. The *Dev. Pr.* says, "There are the southern and northern worlds, and the supreme abode of Brahman, as she leads those who follow the right way, she is called Trinayanā."

454. In the form of the desire of women (*lolākṣīkāma-rūpiṇī*).

To show her love is not limited to Śiva, she is so called.

Or, she is in the form of Yogeśvarī, who is the deity of desire. The *Varāha Pr.*, "(1) desire, (2) anger, (3) greed, (4) passion, (5) bewilderment, (6) envy, (7) calumny, (8) scorn, thus there are eight mothers. You should recognize desire as Yogeśvarī, anger as Māheśvarī, greed is said to be Vaiṣṇavī, passion as Brahmāṇī, bewilderment is the self-existent Kalyāṇī, envy as Indrajā, the Devī, holding in her hand the death rod (Yamadaṇḍa) is herself calumny, and scorn is Varāhā. Thus they are mentioned."

455. Wearing garlands (*mālinī*).

Mālinī is the name of the deity of fifty-one letters.

Or, *mālinī* is a companion of Devī, mentioned in the *Vāmana Pr.* in the section on the marriage ceremony of Pārvatī: Then Mālinī clasped the foot of Hara. Hara said "whatever you ask I will give, release my foot". Mālinī, then replied to Śiva, "O Śiva, bestow your prosperity on my friend, then you will be released." Then Śiva said, "I have already given, release me, etc."

Mālinī is a certain metre or the name of Gaṅgā. According to the *Viśva*, *mālinī* means, "A certain metre, a woman of the florist caste, the city of Campā, Gaurī, and Gaṅgā."

Mālinī, according to Dhaumya, is a girl of seven years of age.

456. Swan (*haṃsinī*).

Or, *haṃsa* means the *Ajapā mantra.*

457. Mother (*mātā*).

Because she is the mother of all. Or *mātā*, in the form of letters (*mātṛkās*). The *Sū. Saṃ.* (IV. 4. 18) says: "As she is the mother of all *mantras*, hence the supreme Īśvarī is called Mātṛkā." Or *mātā* is the *mantra* of the *nityā* deity of the tenth day (of lunar fortnight). Mātā is the deity, according to the *Pādma Pr.*, of the Kāyāvarodhana place.

Mātā is also the name of the Lakṣmībīja. The *Viśva* says, "Śrī, Ramā and Mātā, mean Lakṣmī."

458. Residing in the Malaya mountain (*malayācalavāsinī*).

This deity is described in the *Śabaracintāmaṇi* as the Malayālayabhagavatī. (95)

19th verse divides 35 names.

459. Handsome-faced (*sumukhī*).

By wisdom, the beauty of the face increases. The Śrutis say, "One who knows this, his face shines." (*Chā. Up.*,

IV. 14. 2) also "O dear child, your face shines like that of a sage (*brahmavit*)."

Or, *Sumukhī* is a certain deity to be worshipped as a part of the *Ṣoḍaśī* (*mantra*).

460. Lotus (*nalinī*).

Her hands, feet, face, eyes and other limbs are like the lotus, according to the rule of creation (vide the comm. on name 278).

Or, *Nalinī*, Gaṅgā. Or *Nalinī*: Nala, a king by that name, as he was indentified with Devī by devotion, she is called Nalinī.

461. With beautiful eye-brows (*subhrūḥ*).

462. Handsome (*śobhanā*).

463. Leader of the Devas (*suranāyikā*).

The Śruti says, "[She is] the supreme power of the Devas."

464. Wife of Kālakaṇṭha (*kālakaṇṭhī*).

Kālakaṇṭha: Śiva is called so because his throat is coloured by poison. *Vayū Pr.* says, "In the presence of a multitude of Devas, *piśācas*, serpents, and *rākṣasas*, the virulant poison became transfixed in my throat; hence I am called Kālakaṇṭha."

According to the *Devī Pr.* among the sixty-eight sacred places, Kālañjara is a place where Kālakaṇṭha is worshipped.

Or, *Kala* a soft low sound, *kaṇṭha*, throat, i.e. a soft low sound proceeds from her throat.

Or, there is a story in the *Liṅga Pr.* that in order to destroy the *daitya* Dāruka, "Siva created Kālī as well as Kapardinī and Kālakaṇṭhī."

465. Radiant (*kāntimatī*).

466. Causing emotion (*kṣobhiṇī*).

She excites (*kṣubh* to excite) Śiva to create. The *Viṣṇu Pr.* says, "The Lord Viṣṇu entering the *prakṛti* and *Puruṣa*, by his own will excited [both] at the time of creation."

Or, *kṣobhiṇī*: by the agitation of (her) mind she created multitudes of deities. The *Varāha Pr.* describing the *trimātṛs* says, "Vaiṣṇavī [the wife of Viṣṇu] once went to the Mandara mountain to perform penance; after she had performed penance for a long time she became excited [by passion]; from that excitement sprang young women of fair appearance, with blue curling hair, with lips red as the Bimba fruit, lotus-eyed, with body like the red lotus wearing an anklet, beautiful, when the mind of Devī was agitated, hundreds and millions of such women arose with different faces."

467. Of subtle form (*sūkṣmarūpiṇī*).

Sūkṣma, difficult to perceive. The Śruti (*Kai. Up.*, 16): "Subtler than the subtle, eternal." (*Kaṭha Up.*, II. 20): "More minute than an atom."

Or, *sūkṣma* is the name of a kind of *homa* (oblation). The *Tantrarāja* says, "In the eternal and perishable centre of the Mūlādhāra, there is a fire. . . Thus there are twelve kinds of *homa* corresponding to the letters, as mentioned."

Or, as said above (vide no. 6, comm.) there are three forms, physical, subtle and supreme (and this refers to the second one). (96)

468. *Vajreśvarī*.

She is the sixth *nityā* deity, or the tutelary deity of the Jālandhara Pīṭha.

Or, the Śrīcakra has twelve walls, all built of diamond: in the centre of the eleventh, there is a river called Vajramayī and she is its deity. Durvāsas (*Lalitāstavaratna*, 44 and 45) says, "There let the everflowing river called Vajra, be everlasting, filled with the sound of the sweet notes of the swans

gliding on the beautiful waves; on the pleasant bank of that river Vajreśī flourishes decked with diamond ornaments praised by the Devas headed by Indra, the hurler of the thunderbolt."

Or, Devī herself gave Indra the bow, Vajra. The *Brahmā. Pr.* says when Indra performed penance in the water, "From that water Devī arose and gave Indra the bow called Vajra. Again she disappeared and Indra satisfied returned to *svarga* [heaven]."

469. The wife of Vāmadeva (*vāmadevī*).

Vāma, to be worshipped, *deva*, the deity. The *Aitareya-śruti* says, "The Devas addressed him; he indeed is to be worshipped by all of us, hence he is called Vāmadeva."

Or, *vāma*, by left side, *deva*, he shines, i.e. Ardhanārīśvara (half body is Śiva and the other half is Devī) is called Vāmadeva.

Or, *Vāmadeva* is one of the (five) forms (*vyūha*) of Śiva as described in the *Śiva Pr.*, "Of beautiful appearance, red as the red paste (*kuṅkuma*), the north face of the Lord called Vāma is firmly established."

Or, *vāma*, fair; *vāma*, the fruits of actions, *Devī*, the presiding deity. Or, *vāma*, those devoted to the left-hand path (*vāmācāra*). The *Kālikā Pr.* says, "The worshipper, who is ever devoted to that path, is called Vāma." She is their goddess. The *Devī Pr.* says, *vāma*, opposite, inverted; as Devī gives bliss through that path she is called Vāmadevī.

470. Exempt from the states of life (*vayovasthāvivarjitā*).

Vayas, the states of childhood, boyhood, youth, etc.; because she is eternal.

471. Queen of the *siddhas* (*siddheśvarī*).

The *siddhas* are Gorakṣa and others. There is also a deity of this name at Benares.

472. Eternal Science (*siddhavidyā*).

i.e. the *Pañcadaśī*. Hence the *Pañcadaśī* is exempted from the precautions necessary for other *mantras*. The *Kādimata* says, "The [astrological] calculations are unnecessary as it is the eternal and universal [*mantra*]."

473. The mother of *siddhas* (*siddhamātā*).

Mātā, protector.

474. Famous (*yaśasvinī*).

The Śruti (*Mahānārā. Up.*, 7-10) says, "Because his name is the great fame." (97)

475. Abiding in the Viśuddhi centre (*viśuddhicakra-nilayā*).

Now he proceeds to praise Devī, by sixty-two names, according to the *Yoginīnyāsa*, under the forms of the seven Yoginī deities who preside over the seven *cakras*, Viśuddhi, etc. whose names begin with the syllables *ḍa*, *ra*, *la*, *ka*, *sa*, *ha*, *ya* (respectively). The meditation on the Ḍākinī is, "In the Viśuddhi centre which is in the cavity of the throat, in the sixteen-petalled lotus, I adore Ḍākinī, the rosy, three-eyed, armed with club, the sword, the trident and a large skin, having one face, striking the ignorant with terror, ever fond of milk-food (*pāyasa*), the deity presiding over the organ of touch, whose form is surrounded by *amṛtā* and other deities, and worshipped by warriors."

Viśuddhicakra: her abode is in the pericarp of the sixteen-petalled lotus.

476. Of rosy complexion (*āraktavarṇā*).

477. Three-eyed (*trilocanā*).

478. Armed with the club, etc. (*khaṭvāṅgādipraharaṇā*).

Khaṭvāṅga, (lit.) the foot of a cot, or a club with a human skull at its end.

479. Possessed of one face (*vadanaikasamanvitā*). (98)

480. Fond of milk-food (*pāyasānnapriyā*).

481. The deity of organ of touch (*tvaksthā*).

482. Filling the ignorant with fear (*paśulokabhayaṃkarī*).

Paśus are those devoid of the knowledge of non-duality. The Śrutis (*Bṛ. Up.*, I. 4. 10) say, "now one who worships another diety [saying] 'the deity is different, and I am different,' he knows not, he is like a beast [*paśu*]." "Fear comes when there is duality" (*Bṛ. Up.*, I. 4. 2). "To him, who makes a small hole [difference], next fear comes" (*Tai. Up.*, II. 7. 1).

483. Surrounded by Amṛtā and other Śaktis (*amṛtādi-mahāśaktisaṃvṛtā*).

Amṛtā, etc. are the sixteen great Śaktis from Amṛtā-karṣaṇī to Akṣarā, each seated in each of the sixteen petals. The *Svacchanda Tr.* says, "One finger above that (Anāhata) is the Viśuddhi with sixteen petals. Ḍākinī, the supreme ruler is in the centre. Amṛtā to Akṣarā are in the sixteen petals. Above that is Candrabimba."

484. *Ḍākinīśvarī*.

Thus she possesses the nine (475-83) attributes. (99)

485. Abiding in the Anāhata lotus (*anāhatābjanilayā*).

In the heart, in the twelve-petalled lotus, called Anāhata-cakra, the Yoginī, named Rākiṇī, resides. Her meditation is as follows: "We meditate upon Rākiṇī who is in the twelve-petalled lotus of the heart, having two faces, with protruding tusks, black-coloured, bearing the disc, the trident, the skull, and the drum in her hands, three-eyed, presiding over the blood, attended by Kālarātri and other deities, fond of greasy food, worshipped by warriors, and the giver of desired objects."

486. Black in hue (*śyāmābhā*).

Śyāmā, a girl of sixteen years of age and *ābhar* like.

487. Two-faced (*vadanadvayā*).

488. With shining tusks (*daṃṣṭrojjvalā*).

489. Wearing a garland of Akṣa beads, etc. (*akṣamālādidharā*).

The *akṣamālā* here stands for the disc in the above (485). *Akṣa*, the wheel of a chariot, *mā*, resemblance, *la*, bears, i.e. resemblance of a chariot.

490. Residing in the blood (*rudhirasaṃsthitā*). (100)

491. Attended by hosts of Śaktis, Kālarātri, etc. (*kālarātryādiśaktyaughavṛtā*).

There is a certain Śakti called Kālarātri. Concerning the three forms (of Devī) says the *Varāha Pr.*: "The Śakti of Rudra (Raudrī) born from darkness, who went to the blue mountain determined to perform penance, O earth, hear her vow. . . That Raudrī, the supreme Śakti ever devoted to penance, causing destruction, is called Kālarātri."

Ādi (etc.): Twelve Śaktis from Kālarātri to Ṭaṃkārī, one in each petal (of Anāhata).

492. Fond of greasy food (*snigdhaudanapriyā*).

493. Granting boons to great warriors (*mahāvīrendravaradā*.)

Vi, many, *ira*, or *ira*, excited or intoxicated; the meaning is the *vīras* are the (trained orators) gifted with eloquence. Or, *mahāvīra*, a kind of vessel used in the Soma sacrifice, as it is explained in the Śruti, "Mahāvīra . . ." The meaning is the *mahāvīras* are those who are continually drinking the nectar of Brahman. *Indras*, those who know Brahman. *Idam*, those who directly realize (*dra*) Brahman, which is the Self, the witness of all, saying "I am He." The Śruti says, "He perceived, hence he is called Indra."

Or, *vīrendras* are those who realize the fourth state (*turīya*) in the other three states. The *Śiva-sūtra* (I. 11) says, "He is *vīreśa*, who enjoys in a threefold way." The

commentator Varadarāja interprets the *sūtra* thus, " *Vīras*, senses causing the miseries of separateness, extending within and without, and *Īśa* is the lord of the senses."

Or, *mahāvīra*, is Prahlāda, and *Indra*, the lord of the Devas. The *De. Bhag. Pr.* (book IV) says that Indra and Prahlāda praised Devī after their fight which lasted a hundred divine years and she granted them boons.

20th verse divides 39 names.

494. Assuming the form of the mother Rākiṇī (*rākiṇyambāsvarūpiṇī*) (101)

495. Abiding in the Maṇipūra lotus (*maṇipūrābjanilayā*).

Maṇipūra is the ten-petalled lotus in the navel. Here the Yoginī named Lākinī resides. Here meditation is: " Let us meditate on Lākinī in the eight-petalled lotus of the navel, three-faced, tusked, red-coloured, bearing in her hands, the dart (*śakti*), the thunderbolt, club and *abhaya* (a weapon), most terrible, attended by Ḍāmarī and other Śaktis, inspiring the ignorant with terror, presiding over the flesh, fond of sweetmeat, doing good to all."

496. Three-faced (*vadanatrayasamyutā*).

497. Armed with the thunderbolt and other weapons (*vajrādikāyudhopetā*).

498. Attended by Ḍāmarī and others (Śaktis) (*ḍāmaryādibhirāvṛtā*).

Ādi (etc.), are the ten Śaktis from Ḍāmarī to Phaṭkāriṇī. (102)

499. Blood-coloured (*raktavarṇā*).

500. Presiding over flesh (*māṃsaniṣṭhā*).

Thus ends the sixth Kalā called Ruci with the fifth hundred in the *Saubhāgyabhāskara* composed by Bhāsurānanda.

SIXTH HUNDRED

501. Fond of sweetmeats (*guḍānnaprītamānasā*).

502. Conferring happiness on all her devotees (*samastabhaktasukhadā*).

503. Assuming the form of the mother Lākinī (*lākinyambāsvarūpiṇī*). (103)

504. Residing in the Svādhiṣṭhāna lotus (*svādhiṣṭhānāmbujagatā*).

The Yoginī called Kākinī resides in the six-petalled Svādhiṣṭhāna lotus; her meditation is: " We meditate upon Kākinī who resides in the six-petalled Svādhiṣṭhāna lotus, four-faced, three-eyed, bearing in her hands the trident, the noose, skull and *abhaya* (weapon), ever proud, presiding over the fat (or lymph), fond of mead, attended by Bandhinī and others, yellow, fond of food mixed with curd, giver of desired objects."

505. Four-faced and fascinating (*caturvaktramanoharā*).

506. Armed with the trident and other weapons (*śūlādyāyudhasampannā*).

507. Yellow (*pītavarṇā*).

508. Very proud (*atigarvitā*).

Caused by her excessive beauty, etc. (104)

509. Presiding over fat (*medoniṣṭhā*).

510. Fond of mead (*madhuprītā*).

Madhu, honey or spirituous liquor. The Śruti says, " One who presents an oblation with honey (*madhu*), pleases the great Devī."

511. Attended by Bandhinī and others (*bandhinyādisamanvitā*).

These are the six deities from Bandhinī to Lamboṣṭhī.

512. Fond of food mixed with curd (*dadhyannāsaktahṛdayā*).
513. Assuming the form of Kākinī (*kākinīrūpadhāriṇī*). (105)
514. Ascending the Mūlādhāra lotus (*mūlādhārāmbujārūḍhā*).

The Yoginī called Śākinī resides in the four-petalled Mūlādhāra lotus. Her meditation is: "We meditate upon Śākinī who resides in the four-petalled Mūlādhāra lotus, five-faced, three-eyed, smoke-coloured, presiding over the bones, bearing in her hands the elephant-hook, lotus, book, and Jñānmudrā (a gesture), attended by gentle Varadā and other deities, fond of eating *mudga*-beans, intoxicated with mead."

515. Five-faced (*pañcavaktrā*).
516. Presiding over bones (*asthisaṃsthitā*).
517. Armed with elephant hook, etc. (*aṅkuśādipraharaṇā*).
518. Attended by Varadā and others (*varadādiniṣevitā*).

There are four *śaktis* from Varadā to Sarasvatī. (106)

519. Fond of food mixed with *mudga*-beans (*mudgaudanāsaktacittā*).
520. Assuming the form of Sākinī (*sākinyambāsvarūpiṇī*).
521. Residing over the Ājñā centre lotus (*ājñācakrābjanilayā*).

There is a two-petalled lotus in the Ājñā centre between the eyebrows; there resides the Yoginī, called Hākinī. The meditation on her is: We meditate upon Hākinī, residing between the eyebrows, in the two-petalled Bindu lotus, white, holding the Jñānamudrā, drum, lotus, Rudrākṣa beads, and skull, residing in the marrow, six-faced, three-eyed, attended by Haṃsavatī and other Śaktis, fond of saffron-flavoured food, doing good to all."

522. White (*śuklavarṇā*).

523. Six-faced (*ṣaḍānanā*). (107)

524. Presiding over the marrow (*majjāsaṃsthā*).

525. Attended by Haṃsavatī and other *śaktis* (*haṃsavatīmukhyaśaktisamanvitā*).

The two *śaktis* are Haṃsavatī and Kṣamāvatī.

526. Fond of saffron-flavoured food (*haridrānnaikarasikā*).

527. Assuming the form of Hākinī (*hākinīrūpadhāriṇī*). (108)

528. Residing in the thousand-petalled lotus (*sahasradalapadmasthā*).

In the Brahmarandhra in the thousand-petalled lotus, resides the Yoginī named Yākinī. Her meditation is: " We meditate upon the beneficent Devī, Yākinī, residing in the moon of the pericarp of the thousand-petalled lotus in the Brahmarandhra, presiding over the semen, armed with all kinds of weapons, facing on every side, attended by the host of the *śaktis* of the letters from *A* to *Kṣa* (fifty-one), all coloured, fond of all kinds of food, and devoted to the supreme Śiva.

529. Brilliant with all colours (*sarvavarṇopaśobhitā*).

Or, *sarva*, all, *varṇa* (the fifty-one) letters from *A* to *Kṣa*, that is the fifty *śaktis* from Amṛtā to Kṣmāvatī; *upa*, in the petals. Counting these (fifty) backwards and forwards we obtain a hundred *śaktis*; these each reside in ten petals. *Upa* means ten (according to Vararuci's rule *pa* one and *u* cipher), i.e. each residing in ten petals. Hence some repeat in the *Yoginīnyāsa* ten times each of those *śaktis* to make up a thousand.

530. Armed with all weapons (*sarvāyudhadharā*).

The Śruti (*Rudrādhyāya*) says, " You have thousands of arms and thousands of weapons."

531. Residing in the semen (*śuklasaṃsthitā*).

According to the *Bha. Uttara Pr.*, *śukla* is the name of a kind of meditation at the time of sexual enjoyment.

532. Facing on every side (*sarvatomukhī*).

(*Bh.-gītā*, XIII. 13): "Everywhere eyes, heads and mouths." (109)

21st verse divides 31 names.

533. Fond of all kinds of food (*sarvaudanaprītacittā*).

534. Assuming the form of the mother Yākinī (*yākinyambāsvarūpiṇī*).

535. *Svāhā*.

536. *Svadhā*.

Thus having described (Devī) under the forms of Yoginīs, he proceeds to describe (Her) with other qualities.

The words *svāhā* and *svadhā* are used when oblations are offered to gods. The *Kośa* says, "The words *svāhā*, *śrauṣaṭ*, *vauṣat*, *vaṣaṭ* and *svadhā* are used when the oblations are offered to Devas." Hence these two words indicate Devī herself. The *Mārk. Pr.* says, "There are seven words which are used in the Soma (sacrifice), in the oblation and in the cooking. By repeating (or uttering) your name (only), O Devī, the merit of repeating these names are obtained by Brahmavādins." In another place (*Devī Māhā.*): "By uttering your name all the host of gods, O Devī, is satisfied in all sacrifices, for thou art *svāhā* and thou art named *svadhā*, the word which gives satisfaction to the hosts of *pitṛs*." The *Prapañcasāra* explains the meaning of these words thus: "*Sva* means heaven and also the Self, *āha* the attainment . . . and *Svāhā* is the wife of the fire-god."

According to the *Tai.-śruti*, "Your own [*sva*] speech [*āhā*]" means one's own speech. The *Sāmaveda Brā.* and the Yāska's *Nirukta* also explain *svāhā* thus, "*Su* well, *āhā*, speech; or *sva*, Self, *āha*, to speak." Some others explain

this: *Su*, good, *āha*, to be given as an oblation. Or *sva* one's own people, *āha*, to go, i.e. she recognizes the people as her own Self. Or *su*, well, *a*, Brahmā, *ha*, to go. Or, *svāhā* is the wife of Śiva in the form of fire; she is the mother of Skanda. The *Liṅga Pr.* says, "The wife of Śiva in the form of fire is said to be Svāhā. The divine six-faced one [Skanda] is called by the wise, the son." The same confirms the *Vāyu Pr.* also. According to the *Pādma Pr.* this is the presiding deity of the city of Maheśvara.

Svadhā: su, well, *a*, Viṣṇu, *dhā* nourishes (or protects).

537. Devoid of intelligence (*amatiḥ*).

Amati, is *avidyā*, or, *a*, little, *mati*, knowledge, i.e. she is in the ıorm of the knowledge of modifications. Durgācārya in his commentary (on *Śukla Yajus*) explains the word *amati* as the knowledge of the Self.

Or *amati*, as said before (vide no. 397) refers to the first creation which was devoid of intelligence.

538. Intelligence (*medhā*).

The next creation was accompanied by intelligence.

Or, *medhā*, individual intelligence. The *Devī Māhā.* says, "Devi who resides in all beings in the form of intelligence"; and "O Devī, thou art intelligence, thou art the essence of all the scriptures."

According to the *Pādma Pr.* the deity called Medhā is in the country of Kāśmīra.

539. Scriptures (*śrutiḥ*).

540. *Smṛtiḥ*.

The Vedas and the Smṛtis of Manu, etc. are but her form. The *Kūrma Pr.* says, "*Ṛik*, *Yajus*, *Sāman* and *Atharvaṇa* are the inherent form of Brahman, thus is the eternal Śakti."

Or, *śruti* and *smṛti*, the knowledge in the form of hearing and recollection. The *Vāyu Pr.* says, "As She recollects all

actions, present, past and future, she is called Smṛti." The *Devī Pr.*, "[She is the Smṛti] because she recollects."

541. The best (*anuttamā*).

Because there is none superior to her. The Śruti and Smṛti (*Śve. Up.*, VI. 8.; *Bh.-gītā*, XI. 43), "Nothing is to be found equal or superior to him." The *De. Bhāg. Pr.* (book III): "People never say of a man devoid of strength 'he is deprived of Rudra or of Viṣṇu,' but say, 'deprived of *śakti*' (energy)."

Or, *anutta*, not depending, *mā*, intelligence or dominion, i.e. whose intelligence or dominion is not derived from others. (110)

542. Famed for righteousness (*puṇyakīrtiḥ*).

Whose fame sanctifies.

543. Attained through righteousness (*puṇyalabhyā*).

Puṇya, good actions performed in previous births. The *De. Bhāg. Pr.* says, "Only those ever righteous ascetics, who are devoted to wisdom, see; but the men of desire see not the holy and beneficent Devī."

544. Hearing of and praising (thee) are holy (*puṇya-śravaṇakīrtanā*).

545. Worshipped by Indra's wife (*pulomajārcitā*).

This story occurs in the *De. Bhāg. Pr.* (book VI): when Nahuṣa was ruling the heaven, the wife of Indra worshipped Devī that Indra might be restored. "Thus addressed, the wife of Indra with cheerful mind received the powerful *mantra* of Devī, from the teacher [*Bṛhaspati*] and worshipped earnestly Tripurasundarī, by oblations of food, flowers, etc. . ."

546. Remover of bonds (*bandhamocanī*).

Bandha, bonds of ignorance or prison.

In the *Harivaṃśa*, Aniruddha says, "O Śāṃkarī, thou art praised by these and other names by me; by thy grace,

let me be soon freed from prison. O large-eyed one, behold, I take refuge in thy feet. You are to liberate me from every bond . . . . Durgā, the powerful one, thus praised, set free the brave Aniruddha, who was confined in the town of Bāṇa." Thus the *De. Bhāg. Pr.* also (book VI) says, " Once a princess named Ekāvalī was imprisoned by a *daitya* called Kālaketu, and was freed by Devī who was worshipped by Yaśovatī, the friend of the princess."

547. Wavy haired (*barbarālakā*). (111)

548. In the Vimarśa form (*vimarśarūpiṇī*).

Vimarśa is the (first) inherent vibration of Parabrahman who is in the *prakāśa* aspect. The *Saubhāgyasudhodaya* says, " In that [Brahman] there is an inherent *śakti* in the form of vibration called *Vimarśa.* That (*śakti*) produces the animate and inanimate universe, the same also destroys it."

Or *vimarśa* means significant words, i.e. speech. The *Mātṛkāviveka* says, " Without *vimarśa* [speech] how is thought [*prakāsa*] manifested? Without thought to be spoken of, how can there be speech? Therefore thought is required for the existence of speech, and thought, even when there is self-consciousness (for its own existence) requires speech."

549. *Vidyā.*

Because she is the *vidyā* which confers salvation. The *Devī Māhā.* says, " The holy supreme Devī is *vidyā.*" The *Gauḍapāda-sūtra* says, " She herself is *vidyā.*" *She* refers to Devī as described in the previous *sūtra* as " in the form of absolute consciousness."

Or *vidyā*, a certain kind of *kalā*, which is in the light (*tejas*) and its nature is described in the *Śaiva-tantras.* " By the descrimination of the products of *māyā*, one recognizes the state of wisdom, that supreme *kāla* is known as Vidyā, consisting of knowledge and action."

550. The mother of the universe (consisting) of ether, etc. (*viyadādijagatprasūḥ*).

The Śruti (*Tai. Up.*, II. 2), " Ether arose from Ātman."

551. Alleviating all diseases (*sarvavyādhipraśamanī*).

Vyādhi, old age, etc.

552. Dispelling all death (*sarvamṛtyunivāriṇī*).

Mṛtyu, untimely death, fatal disease, etc. The Śrutis (*Śve. Up.*, IV. 15, *Kaṭha. Up.*, III. 15) say: " Knowing Him thus, he tears up the nooses of death "; " He is freed from the power of death." (112)

553. The first (*agragaṇyā*).

As she is the root cause of the whole universe she is the first to be enumerated.

Or, *gaṇya*, the hosts (of *maruts*, etc.), she is the first commander of these.

554. Of unthinkable form (*acintyarūpā*).

Because she is free from connection with the qualities, her nature is unthinkable.

555. Destroyer of sin in the Kali age (*kalikalmaṣa-nāśinī*).

She destroys the sin which necessarily predominates in the Kali age and which cannot be destroyed by others. The *Kūrma Pr.* says, " Water is able to quench the fire, the presence of the sun to dispel darkness, and the repetition of the names of Devī to destroy the multitude of sins in the Kali age." The *Brahmā. Pr.*: " The remembrance of the feet of supreme Śakti is said to be the highest expiation for sins consciously or unconsciously committed."

556. *Kātyāyanī*.

The daughter of a *ṛṣi* named Kata. This is the name of the deity in the collective form of the brightness (*tejas*) of all the Devas. The *Vāmana Pr.* says, " That brightness

which is the best, and the greatest, is known in the world by the name of Kātyāyanī. Under that name she shines and is celebrated in the world."

According to the *Kālikā Pr.* this is the deity at Oḍyāṇa. The *Devī Pr.* says, " *Ka*, means Brahmā, head and the philosopher's stone; as she supports or rests upon them, she is called Kātyāyanī."

557. The destroyer of time (*kālahantrī*).

Kāla, death. The Śruti (*Śve. Up.*, VI. 2) says, " Omniscient, time of time, possessed of all qualities, all-knowing."

558. Worshipped by Kamalākṣa (*kamalākṣaniṣevitā*).

The *Pādma. Pr.*, " Viṣṇu ever worships the sapphire Devī, hence he attained his own state." (113)

559. Her mouth is full of betel (*tāmbūlapūritamukhī*).

560. Of the hue of pomegranate flower (*dāḍimīkusumaprabhā*).

The *dāḍima* is a kind of pomegranate tree which bears no fruit but only flowers.

561. Fawn-eyed (*mṛgākṣī*).

562. Enchanting (*mohinī*).

The *Laghu Nāradīya Pr.*, " Because, O beautiful one, this whole universe is enchanted with thee, thy name shall be the enchanting one, which is derived from its own qualities."

Or, at the churning of the ocean, Viṣṇu assumed the form of Mohinī and that deity resides on the bank of the river Pratarā. The *Brahmā. Pr.* says: " As the result of his meditation there first appeared to Brahmā, the *śakti* who is called Prakṛti, who fulfils the desires of the gods. Her second appearance causing enchantment of all, transcending mind and speech, was during the churning [of the ocean] for nectar, seeing which even the omniscient Śiva was

enchanted. . . The form obtained as the result of meditation, unequalled, marvellous, meditating with one mind on that [form] you will be emancipated."

563. The first (*mukhyā*).

The Śruti (*Tai. Up.*, III. 10. 6), "I am the first born of truth."

564. The wife of Mṛḍa (*mṛḍānī*).

Mṛda, the giver of happiness, i.e. Paramaśiva.

22nd verse divides 31 names.

565. The friend (*mitrarūpiṇī*).

Or *mitra* (the twelve) suns. (114)

566. Eternally pleased (*nityatṛptā*).

Or *nitya*, happiness itself.

567. Treasure of the devotees (*bhaktanidhiḥ*).

Nidhi, which fulfils desire.

568. The guide (*niyantrī*).

Because she is the guide of the universe.

569. Ruler of all (*nikhileśvarī*).

570. To be attained by the idea of cheerfulness, etc. (*maitryādivāsanālabhyā*).

There are four ideas, namely friendship, compassion, complacency and indifference; these apply respectively to the happy, the miserable, the virtuous, and the sinful. These are explained in the *Vi. Bhāg. Pr.* These purify the mind. The wise say (*Māgha*, IV. 55), "They, whose minds are purified by friendship, etc. removing their sorrow and who obtaining here [in this body] the seed of Yoga, and attaining glory by discriminating Puruṣa from *sattva* [matter] and who remaining in *samādhi* [the highest state of meditation], desire to transcend even that state." Refer to *Yoga-sūtra* also (I. 33). The commentator Rājamārtāṇḍa says, "happiness, etc." indicates the persons who are happy, etc.

571. Witness of the great dissolution (*mahāpralayasākṣiṇī*).

As Brahmā, Viṣṇu, etc. perish at that time of the dance of Śiva at the great dissolution, she alone is the witness (of that dance). It is said, "Bearing the noose, the elephant hook, the bow of sugar-cane, and the arrow of flowers, your form alone remains victorious, witnessing the dance of the divine Parabhairava, bearing the axe at the time of dissolution of the universe." (115)

572. The supreme energy (*parā-śaktiḥ*).

In the body the tenth elementary substance (*dhātu*) is called *parā-śakti*. The *Kāmikāgama* says, "Skin, blood, flesh, fat and bone, these [five] substances are derived from Devī; marrow, semen, breath, vitality [*jīva*], these [four] substances are derived from Śiva. Thus this body consists of nine substances derived from nine origins. The tenth substance alone is called *parā-śakti*."

Or, the Śruti (*Śve. Up.*, VI. 8) says, "His supreme Śakti is known in different forms." The *Liṅga Pr.*: "Whatever energy is attributed to any substance that is Devī, the ruler of all energized substance is the great Śiva. Those substances which possess energy are the manifestations of Śiva. The wise recognize the energies in substance to be Devī."

Or *parāmantra* also is called *parā-śakti*.

573. Supreme end (*parā-niṣṭhā*).

Or *parā-niṣṭhā:* a certain kind of knowledge. This alone is the goal of all desires and all worlds. The *Bh.-gītā* (IV. 33): "O Pārtha, all kinds of actions end in knowledge." That kind of knowledge is described in the *Sū. Saṃ.* (*Sūta-gītā*, V. 50-54): "Convinced by instruction derived from the scriptures and from teachers, and by reasoning in conformity with the scriptures, that he is himself the witness of all, his mind becomes fixed, knowing the whole which appears

different from Self as his own Self, again fully convinced by his own experience that he himself is the pure, non-dual Brahman; merging that conviction in his own pure consicousness which is unchangeable and non-dual; knowing that even that merging is of the nature of thought (*cidrūpa*), he should remain as the absolute. This ascetic is indeed the best of those who know Brahman; this is the highest end (the result) of scriptural teachings and of experience."

574. Concentrated knowledge (*prajñānaghanarūpiṇī*).

Pra, superior, i.e. different from the mental modifications, *jñāna*, the eternal wisdom, *ghana*, concentrated, i.e. not contaminated by *avidyā*. The Śruti (*Bṛ. Up.*, IV. 5. 13): "Just as taste of a quantity of salt is neither inside nor outside but everywhere, so O wife, this Self is neither within nor without, but is full and concentrated knowledge."

575. Languid by drinking wine (*mādhvīpānālasā*).

576. Intoxicated (*mattā*).

Or *matta*, state of egoism, i.e. the *parāhaṃtā* of Para-Śiva.

577. In the form of *mātṛkā* letters (*mātṛkāvarṇarūpiṇī*).

Or *mātṛkā* letters from *A* to *Kṣa*, *varṇa*, colours, white, etc., *rūpiṇī*, Devī is in the form of these. The *Sanatkumāra Saṃ.* says, "Vowels beginning with *A* (16) are smoke-coloured; *Ka* and others (to *Ḍa*, 13) are red; *Ḍha* to *Pha* (9) are yellowish; the five letters *Ba*, etc. are crimson; *Sa*, etc. (5) are of the colour of gold; *Ha* and the last [*Kṣa*] are of the colour of lightning." Some Tantras differ in this: "The vowels (16), are the colour of crystal; *Ka* to *Ma* (25) are the colour of coral; *Ya* and others (to *Ha*, 9) are yellowish; and *Kṣa* is crimson." Some say, all the letters are white The *Mātṛkāviveka* says, "*A* is all divinity, red, controlling all things . . ." Thus to each letter a different colour is given.

Or, the fifty-one letters (*A* to *Kṣa*) are her form,[1] *varṇa*, the letters, *rūpa*, indicate (her). The *Sū. Saṃ.* (IV. 4. 21 and 22), says, "Just as the supreme Śiva is twofold as Śakti and Śiva, so this Mātṛkā Devī herself shines in two. The vowels indicate one form of *śakti*, the others (consonants) indicate Śiva. Thus the [Devī] of *vidyā* under the form of letters indicates Śiva." The commentator on this explains: *A* etc., means Śrī-kaṇṭha and other forms of Siva and as well as Pūrṇodarī and other *śaktis*.

Or, wearing the garland of letters (*akṣamālā*, *A* to *Kṣa*). The *Jñānārṇava* says, "*A* is the first, O Devī, and *Kṣa* is the last, thus she is called Akṣamālā [garland consisting of letters *A* to *Kṣa*]. She is the Brahman-Word itself, but in reality she transcends the Word."

Or, *mātṛkāvarṇa*, letters, *rūpa*, (she) creates. Refer to the *Saubhāgya-sudhodaya* wherein is described in order, the origin of the letters through the *icchāśakti* belonging to Śiva in his *anuttara* aspect.

Or, *mātṛkāvarṇa*, letters, which belong to the Śrīcakra; this is described in the sixth chapter of the *Mātṛkāviveka*: hence the *Sanandana Saṃ.* says: Meditation on the letters and on the Śrīcakra as one is called *kailāsa-prastāra*.

According to some, this name is divided into two as *mātṛkā* (Mother), and *varṇarūpiṇī* (in the form of letters).[2]

(116)

578. Residing in the great Kailāsa (*mahākailāsanilayā*).

[1] There are three *prastāras*, namely Meru, Kailāsa and Bhū *prastāras*. The 1st is to identify with the sixteen *nityā* deities, the 2nd with the *mātṛkā* (51 letters), and the 3rd is with the eight *vaśinīs*.

[2] In the *Varivasyārahasya* the word *mātṛkā* is explained thus: *mā* means limits or measures, *tr*, crosses, *kā*, shines, i.e. one who knows *mātṛkā* letters, knows Brahman (*ma*), crosses *saṃsāra* and shines.

Mahākailāsa is a place much beyond the present Kailāsa (mountain), known in the *Śiva* and other Purāṇas as the abiding place of Paramaśiva.

Or Mahākailāsa means as above, the *kailāsa-prastāra* (of Śrīcakra). Or, *kailāsa*, the Sahasrāra which is in the Brahmarandhra. The *Tripurāsāra* says, "This is called Kailāsa, the Kula, and the seat of Akula, where[1] the lord of the lords (Śiva) in the form of *bindu* resides." *Mahat* (great) because Vaśinī, etc. the *nityā* deities, which belong to the other *prastāras*, have no place in this one, hence it is the great.

579. Her creeper-like arms are soft as the lotus stem (*mṛṇālamṛdudorlatā*).

580. Illustrious (*mahanīyā*).

581. Personification of mercy (*dayāmūrtiḥ*).

582. Resplendent with wide dominion (*mahāsāmrājya-śālinī*).

583. Spiritual knowledge (*ātmavidyā*).

Ātmavidyā may mean eight-syllabled *mantra* (*ātmāṣṭākṣara-mantra*).

584. Exalted science (*mahāvidyā*).

Because it removes all sorrows.

Or, *Mahāvidyā*, *Vanadurgā mantra*.

585. Sacred science (*śrīvidyā*).

Or, the *Pañcadaśī-mantra*. The *Viṣṇu Pr.* says, "O fair one, the sacrificial science, exalted science, secret science, and spiritual science, O Devī, thou art all these, the bestower of salvation; also thou art Logic, *Trayī*, *Vārtā*, trade and justice." The commentators on the above say: The meaning of the first four are: Science of action, devotion to deities,

[1] The lower six *cakras* from Ājñā to Mūlādhāra are called Kula.

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the science of *mantras*, and the science of Brahman, *Vārtā*, architecture, medicine, etc.

586. Attended by Kāma (*kāmasevitā*).

Kāma, Mahākāma.

Or, *Kāma*, the bodiless one (god of love). The *Aruṇ. Up.* (*Tai. Ār.*, I. 11), "The bodiless son of Lakṣmī, though without mind, has animation. He knew that jewel (Śrīvidyā). He, though without fingers, wroshipped (folding his hands). Though without neck, he adorned himself (as with a necklace). Though without tongue, he tasted it. Without knowing that *ṛṣi* (seer) one should enter the city. When one enters, he should enter after performing secret rites. This is the vow of Manmatha." *Without mind* (*acetas*), without eyes he saw the jewel. Since he saw it without eyes, he touched it without fingers, wore the necklace without a neck, tasted without tongue, he is the seer. The external *cakra* (worship) can be entered (performed) by knowledge of him alone; since no ceremonial worship is necessary in order to enter the internal *cakra*, the *ṛṣi* need not be known. *Secret rites*, i.e. the knowledge of the essential equality of Śiva with Devī. The meaning is that worship performed without the knowledge of the essential equality of Śiva with Devī cannot be fully effective.

587. The science of sixteen-syllabled (*mantra*) (*śrī-ṣoḍaśākṣarīvidyā*).

Though the *Gauḍapāda-sūtra* (67) says, "This *mantra* consists of twenty-eight syllables," yet there will be no contradiction, if we divide the fifteen-syllabled *mantra* into three divisions (and add some syllables more between the divisions). Or, it means a *vidyā* wherein the sixteenth syllable (*Śrī*) is used.

588. Three-peaked (*trikūṭā*).

Tri, may mean Brahmā, etc., the three states (waking, etc.), the three seats (*jālandhara*, etc.), the three worlds, three qualities, etc.; or *Trikūṭa* means Vāgbhava and other *kūṭas*.

589. The spirit of Kāma (*kāmakoṭikā*).

Kāma, Paramaśiva, because the essential equality of Śiva with Devī is Brahman itself. (118)

590. Attended by millions of Lakṣmīs subdued by her glances (*kaṭākṣakiṃkarībhūtakamalākoṭisevitā*).

591. Residing in the head (*śiraḥsthitā*).

Śiras, Brahmarandhra, wherein she resides assuming the form of the *guru*.

592. Moon-like (*candranibhā*).

There is a moon in the lower part of the Brahmarandhra, that is the third division of the *vidyā* (Pañcadaśī).

593. Residing in the forehead (*phālasthā*).

She resides in the forehead in the form of the *bindu* of the syllable *hrīṃ*.

594. Rain-bow-hued (*indradhanuṣprabhā*).

The *Nityāhṛdaya* (*Yoginīhṛdaya*, I. 28) says, "The *ardhamātrā* (i.e. dot or *bindu* of *Oṃ* or *hrīṃ*) is in the forehead in the form of the light; above that there is the *ardhacandra* in the same form [i.e. of light] and it is a quarter of that" i.e. *mātrā* consists of 256 *lavas*; *ardhamātrā*, 128 and *ardhacanrda* 64 *lavas*)." (119)

595. Residing in the heart (*hṛdayasthā*).

Because she is to be contemplated as in the heart.

Or, *parābīja* is called *hṛdaya*. The *Kalpa-sūtra*: "He who knows the *heart* of the Lord finds happiness at every step." Here *heart* means the *parābīja*.

Or, *hṛdaya*, a Upaniṣad called *Parameśvarahṛdaya*.

Or *hṛdaya*, the seed of the universe, because it is the seed of all. The *Anuttarātriṃśikāśāstra*: "Just as a great

Banyan tree is contained potentially in a tiny seed, so the animate and inanimate universe resides as a seed in the heart."

23rd verse divides 35 names.

596. Resembling the sun (*raviprakhyā*).

In the heart there is a solar disc, that is the second division of the *mantra* (of *Pañcadaśī*).

597. The light within the triangle (*trikoṇāntaradīpikā*).

There is a triangle in the pericarp of the Mūlādhāra, in that there is a disc of fire, that is the first division (of the *Pañcadaśī*). The *Tantrarāja* says, " In the centre of the eternally manifested Mūlādhāra of all beings, there is a fire; similarly in the heart, there is the sun. In the head below the Brahmarandhra, there is the moon. Thus, the first, the ancient [*mantra*] is threefold."

Or, when the sun circumambulates the eight-angled Meru mountain, he illuminates only three angles (at a time); for when the sun is at zenith in the city of Indra, it is sunset and sunrise in the cities of Soma and of Yama respectively. The *Viṣṇu Pr.* says, " When the sun [at midday] passes over either of the cities of the gods, his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points."[1] The meaning is that she illuminates at a time the three cities which are in the triangular form.

598. Daughter of Dakṣa (*dākṣāyaṇī*).

According to the *Viśva*, *Dākṣāyaṇī* means, " the wife of Śiva, Rohiṇī and constellations."

Or, *dākṣāyaṇa* means a certain sacrifice repeating the performances of the *darśa* and *pūrṇamāsa* sacrifices.

[1] For further details see Wilson's translation of *Viṣṇu Pr.*, book II, chaps. VIII and III. 1. 11, and *The Arctic Home in the Vedas* by Lokamanya Tilak.

599. Slayer of *daityas* (*daityahantrī*).

Daityas, Bhaṇḍāsura, etc.

600. Destroyer of the sacrifice of Dakṣa (*dakṣayajña-vināśinī*).

There are two Dakṣas, one is known as Prajāpati and the other is a human king, an incarnation of the former. Though Śiva destroyed the sacrifices of both, Devī was the instrument (of destruction). The *Brahmāṇḍa* and *Vāyu Prs.* say, " After consulting the seven *ṛṣis*, he cursed Dakṣa [saying], become a human king in the Cākṣuṣa cycle. You will be born of a *māriṣa* [caste] woman, as the son of Pracetas, and as the grandson of Prācīnabarhis, and you will be known by the name of Dakṣa. . . . Desiring to please Devī I shall destroy your sacrifice." (120)

Thus ends the seventh Kalā called Suṣumnā with the sixth hundred in the *Saubhāgyabhāskara* composed by Bhāsurānanda.

SEVENTH HUNDRED

601. With slowly moving large eyes (*darāndolitadīrghākṣī*).

Or, *dara*, fear, *āndolita*, driving out, i.e. her glances dispel the fear of her devotees.

602. Whose face shines with smiles (*darahāsojjvalan-mukhī*).

603. Assuming the form of the teacher (*gurumūrtiḥ*).

The *Sundarī Tāpanīya Up.* says, "Just as the words, 'pot,' 'vessel,' etc. mean the same thing, so [the words]

mantra, *devatā* and *guru* mean the same thing." The meaning of the word *guru* is given in the *Śaktirahasya*. "*Gu* means darkness, and *ru* removes that." In another place, "*gu*, existence (i.e. Brahman) and *ru* knowledge, because he is one with the knowledge of Brahman, he is called *guru*." The *Nityāhṛdaya* also: "One should meditate upon that Devī who assumes all forms at will, as the *guru*."

604. Treasure house of qualities (*guṇanidhiḥ*).

The Sāṃkhya doctrine is that though the *sattva*, etc. are specifically three, they have endless modifications. The *Sāṃkhya-sūtra* (I. 128) says, "By the qualities of lightness, etc. each quality has equality and inequality." Although *sattva*, etc. are substances, yet as they exist for the sake of Puruṣa, they are called qualities.

Or, *guṇas*, aggregates (*vyūha*), *nidhi*, nine, i.e. she has nine aggregates of qualities. For it is said, "The supreme Lord [Śiva], the highest Bliss, is in the form of nine aggregates, namely the aggregate of time, of family, of name, of knowledge, of mind, of *nāda*, of *bindu*, of *kalā*, and of *jīva*. Thus there are nine." The commentator, Lolla, gives the characteristics of each in the commentary (on the *Sau. La.* v. 34).

Or, *guṇa* rope, the rope called Vaṭīrikā, which tied the ship during the *pralaya*; Nidhi, the deity to whom it was tied. The following story occurs in the *Matsya* and *Kālikā Prs.* thus: At the time of dissolution all seeds and *ṛṣis* entered the boat at the command of Manu, who was directed by the Lord, and the boat was tied to the horn of the fish-incarnation. That rope became firm when Devī held it. "Make a great rope of hides to be called Vaṭīrikā, nine *yojanas* long and three cubits broad. Devī who is the protector of the universe, the great *māyā*, the mother of the world, the world itself,

will make that rope firm so that it will not give way." In another place: "Yoganidrā, the protector of the universe held the rope."

605. Mother of kine (*gomātā*).

That is the *surabhī* (the divine cow). The other meanings of the word cow, i.e. speech, etc. should also be taken here. The *Viśva* says, "*go* means heaven, bull, rays, thunderbolt, moon, collyrium, eye, the quarters, bow, earth, speech, and water." The *Anekārthadhvanimañjarī* also, ". . . mother, fire, face, truth, and path."

606. The mother of Guha (*guhajanmabhūḥ*).

Guha, Subrahmaṇya.

Or, *guha* (lit. to cover) that which is covered, the *jīvas* veiled by *avidyā*; *janmabhū*, the birthplace. The Śruti (*Bṛ. Up.* II. 1. 20) says, "Just as from fire small sparks arise, etc." The *Yājñavalkya Smṛ.* also, says "Just as sparks come from the hot iron so the souls have come out from the Self." (121)

607. Ruler of gods (*deveśī*).

Devas, Brahmā, Viṣṇu, etc.

608. Dwelling in justice (*daṇḍanītisthā*).

The *Devī Pr.* says, "Because she leads to certainty men who wander into good and bad ways by restraining and by soothing them, she [Devī] is called Daṇḍanīti [justice]."

609. The subtle ether in the heart (*daharākāśarūpiṇī*).

The *Ved. Sū.* (I. 3. 14), "The small ether is Brahman on account of subsequent [arguments]." The Śruti (*Chā. Up.*, VIII. 1. 1), "There is in this city of Brahman the small lotus house and in it that small ether, that should be sought for." Here the ether of the heart is said to be Brahman.

610. Worshipped on the group (of fifteen days) from the *pratipad* to the full moon (*pratipanmukhyarākāntatithimaṇḍalapūjitā*).

The meaning is: she is to be worshipped by the modes laid down for the different days as described by the Tantras.

Or, *pratipad*, Kāmeśvarī, *rākā*, Citrā deity, *tithi*, *nityā* (deities), *maṇḍala*, the aggregate of these. She is surrounded by the three lines of the triangle.

Or, she is worshipped by the aggregate of the *nityā* deities of the first to fifteenth. These deities are described in the *Varāha Pr.*: "How did Agni originate and how the *aśvins*, O great ascetic, how Gaurī, Gaṇapati, *nāgas*, Guha, Sūrya, *mātṛs*, Durgā, the quarters, Kubera, Viṣṇu, Yama, the grandsire Śiva, *pitṛs*, the moon, O Muni? How do these deities take form in the body? What is their sphere of action, what their names, what their abode?" Thus questioned he explains in sixteen chapters, the origin of Agni and the rest as the deities of the first fifteen lunar days. The same is mentioned in the *Kādimata* also. But in the latter work the new moon day is counted as the fifteenth day and the full moon day as the sixteenth, but in the former work the full moon is counted as the fifteenth. Hence the full moon day may be taken either as the fifteenth or sixteenth. (122)

611. In the form of *kalā* (*kalātmikā*).

The word *kalā* means the ten *kalās* of fire, the twelve of the sun and the sixteen of the moon; and the other well-known sixty-four *kalās* are also to be taken here. (And also,) "In the waking state there are four *kalās*, namely rising, waking, thought, (*bodha*) and the continuous mental action, thus there are four *kalās* belonging to the waking state. The waking state is said to be Devī accompanied with all qualities." Thus "death, oblivion, insensibility and sleep abounding with darkness. These are the four *kalās* of the sleeping state, these belong to Śiva." "Desire, confusion, anxiety and recollection of sense objects, these are the four *kalās*, O Devī,

that belong to the dreaming state. These *kalās* belong to Śiva as well as to Śakti." So also "dispassion, desire of salvation, the mind purified by concentrated meditation (*samādhi*) and determination of reality and unreality; these are the *kalās* of the *turīya* state." In the Dūtīyāga chapter, sixteen *kāmakalās* are described. In the Antaradūtī chapter, sixteen *kalās* are attributed to the Śrīvidyā. Also some more, such as the *kalās* of *bindu*, *ardhacandra*, *rodhinī*, etc. are described in the *Svacchanda-bhairava* and other works; and all these are to be taken here.

612. Ruler of *kalā* (*kalānāthā*).

The *kalās* are above-mentioned ones. Or *kalānātha* means the moon as the moon's disc is the Śrīcakra, she is in that form.

613. Sporting in the poetical speech (*kāvyālāpavinodinī*).

Kāvyas are the works of Vālmīki, etc. and having the eighteen characteristics and divided into superior and inferior dramas, etc.

614. Attended on either side by Lakṣmī and Sarasvatī bearing *cāmaras* (a kind of ceremonial fan) (*sacāmararamāvāṇī-savyadakṣiṇasevitā*). (123)

615. The Primordial energy (*ādiśaktiḥ*).

Ādi, because she is the cause of the origin of the universe.

616. Immeasurable (*ameyā*).

Or because except herself there is none to measure her. The *Liṅga Pr.* says, "Heaven, *pātāla*, the end of the world (etc.), in these eight coverings of the *brahmāṇḍa*, all that can be measured, is in the form of Umā, and the measurer is the great Lord [Śiva]."

617. Ātman.

Ātman means here the *jīva* and the next name means the supreme Self. The *Liṅga Pr.* says, "Just as the different

sparks are said to be in the fire, so the *jīvas* are all in Śiva and he is the supreme Self." The *Śiva Pr.* also: "The supreme eighth body of Śiva is the *ātman* and pervades the other (seven); hence Śiva is the universe."

Or, *ātman*, Brahman. For it is said, "That which obtains, receives, enjoys the objects, and exists continuously is called *ātman*."

Or, *ātman*, body. The *Vāsiṣṭha* and *Liṅga Prs.* say, "All bodies of embodied souls are the forms of Devī, all embodied souls are parts of Śiva."

According to the *Viśva*, "Ātman means body, mind, Brahman, nature, firmness, intelligence"; and other meanings of it also are to be taken here. (The *Saptaśatī* says), "Devī who is in all beings in the form of intelligence. . ."

618. The Supreme (*paramā*).

Para, Brahman, *ma*, limits. Or, *para* Śiva, *mā* Lakṣmī. Or there are four forms of Párabrahman, *ma*, transcending (these four). The *Viṣṇu Pr.* says, "O twice-born one, the first form of supreme Brahman is Puruṣa, the second is the unmanifested; the third is manifested and next is time. Thus that which is higher than *pradhāna* (unmanifested), Puruṣa, manifested, and time is seen by the wise to be the pure supreme abode of Viṣṇu. The forms called *pradhāna*, etc. are the cause of the manifestation of the universe."

619. Of pure form (*pāvanākṛtiḥ*).

Ākṛti, may also mean her actions, or her knowledge. The *Yājñavalkya Smṛ.* says, "Penance and knowledge are the means of purifying the soul (*bhūtātman*), the knowledge purifies intellect, the *kṣetrajña* is said to be completely purified by the knowledge of the Lord."

620. The creator of many crores of worlds (lit. eggs Brahman) (*anekakoṭibrahmāṇḍajananī*).

Or she is the mother of Virāṭ, etc. who are the deities of many crores of *brahmāṇḍas*. Virāṭ is the individuality of *brahmāṇḍa*, resulting from the combination of the five gross elements, consisting of sixteen modifications.

Svarāṭ is the individuality of the collective subtle forms (*liṅgaśarīra*) of *brahmāṇḍa*.

Samrāṭ is the individuality of the unmanifested which is the cause of these two. For it is said, " The Virāṭ Puruṣa is especially thought of as the Brahmāṇḍa, the Svarāṭ as its nature (*liṅgaśarīra*), the Samrāṭ as both, thus Śruti declares."

621. Divinely shaped (*divyavigrahā*).

Or, *divya* in the ether, *vigraha*, quarrel. The *Mārk. Pr.* says, " Even there [in the ether] without support Chaṇḍikā fought with him."

Vigraha means according to the *Medinī*, " conflict, body, expansion, division." (124)

622. Creator of the syllable *klīṃ* (*klīṃkārī*).

Klīṃ is the *kāmabīja*; or she is the *klīṃ* itself; or *klīṃkāra* is Śivakāma and she is his wife.

623. The absolute (*kevala*).

Because she is single as she is devoid of attributes.

Or, *kevala*, a kind of knowledge described in a *Śiva-sūtra* (III. 35): " That which is freed from that is the absolute [*kevala*]."

Or, *kevala*, completeness and fixed meaning. The *Viśva* says, " *Kevala* means a department of knowledge, one, complete, fixed meaning, sometimes also a mouse."

Or, with reference to the *kāmabīja* (i.e. *klīṃ*) mentioned in the previous name, when the *ka* and *la* are eliminated (from the *klīṃ*), *kevala* means the *kāmakalā* (i.e. *īṃ*) which is the *turīya* state; the Śruti says, " He who hears this without *ka* and *la* does not reach the place of good action." The

explanation is, one who hears *ī* alone without *ka* and *la* (in the *klīṃ*) does not go to the place attained through action; but obtains the world, attainable by unconditioned knowledge alone. The meaning is, the three objects (*dharma*, etc.) are attained by *kāmabīja*, and *mokṣa* through *kāmakalā* alone.

624. The secret (*guhyā*).

This and the following names have the same signification as the previous one.

Guhya (lit., entered the cave, i.e. she is very secret).

625. Bestower of the solitary abode (*kaivalyapadadāyinī*).

Kaivalya, the state of singleness without attributes. That is the fifth state (of consciousness).

Or, *kaivalya*, the five, *pada* the states, *dāyinī*, the bestower. The *Yoga-sūtra* (IV. 33) says, " *Kaivalya* is the establishment in its own nature of the energy of consciousness." Bhojarāja, the commentator, explains that state of energy in which modifications are extinct and when it remains alone with its own nature is *kaivalya*.

Pada means the four kinds of salvation, namely *sālokya*, etc. (*sārūpya*, *sāmīpya* and *sāyujya*); because they are of the nature of fixed abodes. This is to be known here. The *sālokya* (lit. remaining with the god in the same world) state is to be attained by the worship of idol, etc.

Sārūpya (receiving the same form with the god) is the worship, without using images, of deities regarded as different from oneself and as endowed with dominion and of the nature of equality between the deity and the worshipper. Some call this (state) *sārṣṭitā*, i.e. equality of dominion.

Sāyujya (lit. becoming one with the deity) worshipping as himself the deity with attrubutes and he becomes one with the deity.

Sāmīpya (lit. remaining near the deity) is attained by those celibates who perform the duties as ordained to their states in life. The *Tai. Śruti* (*Mahā Nār. Up.* XII. 3) is the authority for the first three kinds of salvation. "Among these deities one obtains *sāyujya*, *sārṣṭitā* [*sārūpya*] and *sālokya*." The authority for the fourth is the *Muṇḍ. Up.* (I. 2. 11): "Those who are peaceful, learned, who live on alms, in the forest performing penance and having faith, without passion, proceed through the sun to the place where is the immortal person, the eternal Self." Hence *through the sun*, the path of *arcis* (fire, etc. Vide *Chā. Up.* IV. 15. 4. *Bh. gītā*, VIII. 24); they go to *satyaloka* where Brahmā, the Person is. These four kinds of salvation are the result of action, transitory, and conditioned. Hence these are described by the words *pada* (abode). The *kaivalya* salvation which is the result of knowledge and is unconditioned, permanent. The *Tai. Śruti* says, "He who knows thus and dies, when the sun is in the northern solstice, by obtaining the glory of the Devas attains the *sāyujya* of the sun. Next when one dies when the sun is in the southern solstice obtaining the glory of the *pitṛs* attains the *sāyujya* of the moon. These are the glory of the sun and of the moon. The learned man who is in Brahman, rejects these two, hence he attains the glory of Brahman." Here those who perform action alone, attain the world of the moon; one who observes the three modes of worship, images, etc. attains *sālokya* and other states. Those who know Brahman, recognizing the worlds of the sun and the moon resulting from action and worship as imperfect, reject them and attain the glory of Brahman, the unconditioned bliss transcending both. The *Śaktirahasya* gives this by a short verse. "A mortal who worships by ceremonies, by images, by mind, by identification, by knowing the Self, attains *kaivalya*."

626. Older than the three (*tripurā*).

For it is said "Devī is called Tripurā because she is older than the three persons (Brahmā, Viṣṇu and Rudra)." The *Tripurārṇava* says, "*Tripurā*, means the three *nāḍīs*, Suṣumnā, Piṅgalā and Iḍā; and Manas, Buddhi and Citta; as Devī dwells in these she is called Tripurā." The *Gauḍapāda-sūtra* says, "The difference is by the three *tattvas*." The meaning is that the one Brahman is divided into three by the three *tattvas*. In the commentary of the above, the *tattvas* are explained variously as qualities, forms, states of consciousness, worlds, *pīṭha*, *bīja*, divisions (of the *Pañcadaśī*), etc. *Purā*, beyond these. The *Laghustava* (v. 16). "There are three Devas, three Vedas, three fires, three energies, three notes (*svaras*), three worlds, three abodes, (or according to another reading, three cities), three sacred lakes, three castes, namely *brāhmaṇa*, etc. Whatever in the world is threefold, such as the three objects of human desire, all these, O divine one, really belong to your name." *Kālikā Pr.*, also, "Your sphere is triangular . . . because everythng is threefold you are called Tripurā."

Or, *tripurā*, the three feet,[1] white, red and mixed. The *mantras* belonging to these with the explanation and the nature of the same are set forth in the Tantras. The *Pūrva-Catuḥśatī* in the fourth chapter described from the verse, "The supreme Energy is called Tripurā," ending with the verse "Hence she is called Tripurā" and we are going to explain in more details in its commentary.

627. Adored by the three worlds (*trijagadvandyā*).

[1] In the *Bhāvanā Up. Prayoga* of Bhāskararāya the three feet are explained thus: White foot indicates the pure *saṃvit* which is untainted by any *upādhis*. The red foot the *parāhaṃtā* (supreme Egoism), the first *vṛtti* from the *saṃvit*. The mixed indicates the above as one inseparable modification (the *vṛtti*) of 'I'.

628. Triple-formed (*trimūrtiḥ*).

According to Dhaumya a girl, three years old, is called Trimūrti.

Or, *Trimūrti* signifies Brahmā, etc., the three Śaktis, Vāmā, etc., and of Icchā, etc. The *Varāha Pr.* says, "Thus having spoken Brahmā looked at Śiva and also called to mind Nārāyaṇa. Then the divine Nārāyaṇa stood between the two. They became Brahmā, Viṣṇu, and Śiva and with subtle vision regarded each other delighted. Then a threefold vision appeared to them; from that sight, sprang a young girl of divine form . . . Seeing that girl, Brahmā, Viṣṇu and Śiva addressed her saying: Who are you? What are you doing, O smiling one? Thus questioned, that girl of three colours, namely black, white and red, replied: O best ones, do you not know me, your own *śakti*, supreme dominion, of beautiful shape, born from your gaze . . . Then the triad, Brahmā, etc. were pleased and they granted her boons. Your name is the triple Devī, ever protect the world, O sinless one, you will have many other names derived from your qualities, effecting all objects. . . . Hear from us, O Devī, another thing. Make your body threefold according to the three colours you possess, white, red and black. Devī thus addressed by the gods made her body threefold. Thus she assumed three forms, white, red and black." In another place also is described the penance of the three Śaktis, Brahmā, Viṣṇu and Rudra, respectively, in the white, red and blue mountains. Again in another place the forms are explained. "The supreme energy endowed with the *sāttvika* quality remaining with Brahmā becomes white; the same endowed with the *rājasa* quality and remaining with Viṣṇu becomes red; the same endowed with *tāmasa* quality and remaining with Rudra is said to be black. Just as the supreme Self

though one, becomes three, the one Śakti, becomes three in order to produce effects." The *Gauḍapāda Sū.* (2) says, "[One becomes] Śāṃbhavī. Vidyā and Śyāmā." The *De. Bhāg. Pr.* also, Śāṃbhavī is white hued, Śrīvidyā red, and Śyāmā black. Thus the Śaktis are of the three qualities."

629. Ruler of the thrice-ten (*tridaśesvarī*).

Tridaśas are the devas; *tri*, three, *daśā*, states, or ten, i.e. thirteen. Or, *Tridaśas* Viśvedevas; or triple ten, i.e. she is the ruler of the thirty-three *gaṇas* of gods (of course three is understood. (125)

630. Three-syllabled (*tryakṣarī*).

The syllables are the *bījas* of the three divisions (of the *Pañcadaśī*), namely Vāgbhava, Kāmarāja and Śakti. The *Vāmakeśvara Tr.* says, "Vāgīśvarī is the *jñāna-śakti* which is in the Vāghbava division and confers salvation. Kāmarāja is the *kriyā-śakti*, the ruler of desires and fulfils desire. The Śakti division is the *icchā-śakti*, the supreme energy and is in the form of Śiva. Thus Devī, the great Tripurasundarī, is three-syllabled."

Or, *tryakṣarī*, means Śuddhavidyā and Kumārī *māntras*. The *Gauḍapāda Sū.* (69 and 70), "The Śuddhavidyā and Kumārī are three-syllabled."

Or, *tryakṣarī* (*hṛdaya* and *sattva*) heart, or truth. The *Bṛ. Up.* (V. 3. 1 and V. 5. 1) says, "The words 'heart' and 'truth' are each three-syllabled."

Or, *tryakṣarī*, the three divisions of the alphabet called, *yugākṣara*, *māsākṣara* and *nityākṣara*.

24th verse divides 35 names.

631. Endowed with the divine perfume (*divyagandhāḍhyā*).

Divya, the divine beings such as gods and other animated beings, i.e. She is surrounded by celestial things and not

like the (ordinary) kings who surround themselves with terrestrial objects.

Or, *divyagandha*, the perfumes, i.e. Haricandana, etc. For the Śruti (*Tai. Ār.*, X. 10) says, " Devī possesses perfumes and is not to be easily perceived."

According to the *Yoga-sūtra* (III. 41), " From concentration with reference to the relation between the organ of hearing and ether, a super-perfect organ of hearing." Similarly with other senses. It is by the favour of Devī one obtains the divine perfumes, etc.

632. Decorated with a red forehead mark (*sindūra-tilakāñcitā*).

According to the *Viśva*, *sindūra* means elephant, *tilaka* she-elephant, *añcitā* worshipped; or worshipped by females whose gait resembles that of an elephant. The *Vi. Bhāg. Pr.* says, " The daughters of Nanda (the cowherd) whose love is intense and hard to resist . . . O Kātyāyanī, O great Māyā, O great Yoginī, O ruler, O Devī, the son of the cowherd (Kṛṣṇa), give us a husband. We adore thee. Thus repeating the *mantra* the girls worshipped Devī, etc." Rukmiṇī also at her marriage said, when Kṛṣṇa's arrival was delayed, " Fortune is against me, Maheśvara is against me. Devī, also, the wife of Śiva, the daughter of the mountain, is unfavourable. . . . Thus the girl protected by servants left the female apartments for the Devī's temple on foot to gaze on the tender feet of Devī . . . by worshipping Devī she obtained her desired objects."

633. Umā.

U, Śiva, *mā*, Lakṣmī or *U*, Śiva, *mā*, limits. Or, *umā* rose colour, also saffron colour, fame, brightness. For it is said (*Mārk. Pr.*), " Devī who resides as brightness in all creatures." The *Viśva*, " *Umā*, means china rose,

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daughter of Himavat mountain, saffron, fame, and brightness."

Or, *U*, note of interrogation, *mā*, negation: when the Devī was performing penance she was forbidden by her mother. The *Kālikā Pr.* says, "Because when she was forbidden to go to the forest to perform penance she was called Umā [not to go]." The same story is repeated in the *Brahmā. Pr.* and in Puṣkara Khaṇḍa of the *Pādma Pr.*

Or, *U*, Superior, *mā*, a certain mental modification. The *Sū. Saṃ.* (IV. 1. 20), says, "I adore the supreme experience which destroys the noose of earthly existence, which purifies even Sadāśiva, called Umā, which produces the bright mental state and manifests in many kinds of worlds."

Or *Umā: U*, *Mā* and *A* which form Praṇava meaning respectively, Brahmā, Rudra and Viṣṇu; and many other meanings of Praṇava also are to be taken here. Therefore those who know the secret call this (Umā) Devī Praṇava. In *Liṅga Pr.* Śiva says to Devī, "In my Praṇava there are *A-U-Mā*, and U-Mā-and *A* are in the order in your Praṇava, with the three notes (*mātrās*) and with the highest *pluta*." The *Mahāvāsiṣṭha* says, "Umā is so called because it contains the essence of the Praṇava"; again "Umā is the Indukalā which ever inspires the hearts of all beings in the three worlds asleep and awake." In the commentary it is explained thus: "In the heart of all beings, whether asleep or awake there is a cavity whence arises the sound being produced without contrast which is Śabdabrahman, the Praṇava, without the letters *A*, etc. The cavity is Śiva, and in his head there is an Indukalā, which is in the form of *bindu*." The *Vāyavīya Saṃ*, also, "Om is the mono-syllabled Brahman . . . in the head of *liṅga* is to be heard the sound that has half-an-accent." The *Haṃsa. Up.* (v. 8) describing the different things situated

in the petals of the lotus of the heart, says, "In the *liṅga* sleep (arises); when the lotus is left the *turīya* state (arises); and when the *haṃsa* (*jīva*) is absorbed in the *nāda* which is at the head of *liṅga*, the state beyond the fourth arises."[1]

According to the *Śiva-sūtra*, (I. 13) *Umā* means the *icchā-śakti* of Yogins. "The young Umā is called the Icchā-Śakti." The commentator, Kṛṣṇadāsa explains thus: "The energy of the Yogin who grasps the Parabhairava, as described above, which is the eternal energy of desire, which the wise call *Umā*."

According to *Pādma Pr.*, Umā is the deity worshipped at the Vināyaka and at the Śindhuvana. Or, according to Dhaumya, a girl of six years of age is called Umā.

634. Daughter of the king of mountains (*śailendra-tanayā*).

The *Devī Pr.* says, "Being born in the abode of the king of mountains, she is called the daughter of the king of the mountains."

635. *Gaurī*.

Because her colour is yellowish. The *Mahā-vāsiṣṭha*, "She is called Gaurī because her body is yellow."

According to *Pādma Pr.*, Gaurī is the wife of Varuṇa.

According to a *Kośa*, Gaurī means a certain river, a girl of ten years of age. The *Devī Pr.*, "She who was burned by the fire of Yoga, was again born of Himālaya, as she has the colour of the conch, jasmine and the moon, she is called Gaurī." According to the *Pādma Pr.* Gaurī is the deity at Kānyakubja.

636. Attended by the *gandharvas* (*gandharvasevitā*).

[1] Nārāyaṇa, the commentator, on the above Up. explains, *liṅga* means the Purītat Nāḍī. 'When the lotus is left' means gone to *nirālamba* place which is above the lotus.

Gandharva, Viśvāvasu and others, or horses, or a certain deity called Aśvārūḍhā; or it may mean a celestial song. (126)

637. Whose womb contains the universe (*viśvagarbhā*).

638. Born from a golden egg (*svarṇagarbhā*).

Or, whose womb is golden. The *Vāyu Pr.* says, "Her womb is golden and born from gold, hence she is called Hiraṇyagarbhā." Or, *su*, excellently, *arṇa*, letters, *garbha*, shining, i.e. she is explained by the *mātṛkā* letters.

Or, *su*, superior, *arṇa*, *mantras*, *garbha*, in the womb, i.e. she has all higher *mantras* in her womb.

639. Punisher of unholy (persons) (*avaradā*).

Avaras, unholy *asuras*. Or, *ava*, shining, *rada*, teeth.

640. Ruler of speech (*vāgadhīśvarī*).

641. To be attained by meditation (*dhyānagamyā*).

The Śruti (*Śve. Up.*, I. 3), "They [the sages] devoted to meditation, saw the *śakti* of the divine Self hidden by its own qualities."

642. Unlimited (*aparicchedyā*).

That is as to place and time.

643. Bestower of knowledge (*jñānadā*).

The *Kena Up.* (25) says, "In that ether he met a very beautiful woman, Umā, the daughter of Himavat; to her he [Indra] said, what is this Yakṣa? she replied, that is Brahman." The *Sū. Saṃ.* (IV. 47. 58), "Such is the supreme Vidyā-Śāṃkarī, destroyer of *saṃsāra*, arises in men by the grace of Śakti alone." In another place also (*Sūtagītā* VIII. 80), "She who is in the form of *vidyā*, to be known by the Vedas, is existence, bliss, infinity, and knowledge, by the grace of that speech, Ambikā, the one mother of the universe (one obtains salvation) through devotion."

Or *jñāna*, the knowledge which leads to the bondage, *da*, the slayer (the remover). The *Śiva-sūtra* (I. 2) says,

"*Jñāna* is bondage" some commentators say *jñāna* in this *sūtra* should be taken as *ajñāna*. The *Vārttika* comments on this thus: "This knowledge, which possessing the modifications of the feeling inwardly, of joy, etc. tends outwardly towards the sensual objects, and makes [always] duality to a man, is called 'bondage'. As she is bound by this bondage he is for ever in the *saṃsāra*." Another *sūtra* (II. 9) says, "knowledge is food." The *Vārttika* explains it thus, "It is explained, knowledge is called bondage in the previous Sūtra. One who is attached to this, he sees *ātman* in the things that are not *ātman*, hence it is called *food* (because it is perishable)."

644. Whose body is knowledge (*jñānavigrahā*).

Because the whole world is in the form of knowledge. The *Viṣṇu Pr.* (book II): "*Jñāna* alone is the supreme Brahman, *jñāna* is the cause of bondage. This universe consists of knowledge. There is nothing beyond knowledge. O Maitreya, know that *jñāna* is both *vidyā* and *avidyā*."

Or *jñāna*, knowledge, *vigraha*, expansion, i.e. through her one's knowledge expands. (127)

645. To be known through all the Vedāntas (*sarvavedānta-saṃvedyā*).

The *Varāha Pr.* says, "This [Devī] is explained as the threefold energy and set forth as the end of logic. She is the energy of wisdom, set forth in all the Vedāntas."

646. Who is existence and bliss (*satyānandasvarūpiṇī*)

Some divide this name into two, as *satyā*, and *ānandasvarūpiṇī*. The Śruti (*Tai. Up.*, II. 6. 1): "(He became) *sat* as well as *tyat*." Or *sat*, *prāṇa*, food, etc. The Śruti says, "*sat*, *prāṇa* and food; *ya*, the sun." Or *satya*, she is good to the wise; or *sat* means brightness.

Ānandasvarūpiṇī: In the *Ved. Sūtra* (III. 3. 11) "Bliss and other qualities as belonging to the subject [Brahman]," it

is explained that the qualities, bliss, etc. are the qualities of Brahman itself.

647. Worshipped by Lopāmudrā (*lopāmudrārcitā*).

Lopāmudrā is the wife of Agastya.

The *Triśatī* (I. 15) says, " His wife named Lopāmudrā worships me with much devotion." The *Tripurā-siddhānta* also, " As the supreme ruler was pleased with the wife of Agastya, named Lopāmudrā, this Devī is invoked under the name of Lopāmudrā."

Or, *Lopāmudrā*, the *Pañcadaśīmantra* (vide name 238) and *arcitā*, worshipped; or through the *Lopāmudrā-mantra* she is to be worshipped. The *Kādimata* says, " One should perform all the ceremonies by the third division of the *mantra*."[1]

648. Who formed the world systems as it were in sport (*līlākḷptabrahmāṇḍamaṇḍalā*).

That is without effort. We said in our *Devīstava* " Even Śiva is powerless to create, preserve or destroy Brahmā, Viṣṇu and other gods, but, O mother, the regulation of the universe is but sport to you." The *Śakti-sūtra*, " She manifests the universe at will in herself." (128)

649. Invisible (*adṛśyā*).

Not to be perceived by eyes and other senses. The Śruti (*Bṛ. Up.*, III. 4. 2), " You do not see the seer of sight." The *De. Bhāg. Pr.* (book III): " Your unqualified form is not an object of visual perception . . . Śakti is without quality, difficult of approach. The supreme Person also is without qualities."

650. Transcending the visible (*dṛśyarahitā*).

Or, she is freed from *dṛśya*, the wordly things because they are not eternal.

[1] Bh. Nārā. *lopa* by the absence of worship, *mud*, bliss, *ra*, is taken away.

651. Perceiver (*vijñātrī*).

The Śruti (*Bṛ. Up.*, II. 4. 14), "O, how is the knower to be known?"

652. Transcending the knowable (*vedyavarjitā*).

Because they are not eternal.

653. *Yoginī.*

Yoga is the idea of union. As she has this and bestows it on others she is so called.

654. Bestower of Yoga (*yogadā*).

655. *Yogyā.*

The meaning of the Yoga is given in the *Viṣṇu Pr.*: "Having controlled all the senses with the mind, the idea of unity of the soul with the supreme Self is Yoga." The *Bh.-gītā* (VI. 23): "One should know that Yoga which frees from the attachment of the pain." The *Yoga-sūtra* (I. 2), "Yoga means the restraint of mental modifications." That (Yoga) is of four kinds, Mantra, Laya, Haṭha and Rāja. The Rājayoga is also of three kinds, Sāṃkhya, Tāraka and Amanaska. The details of the characteristics of these are omitted here for want of space.

Or, *yoginī*, the eight Yoginīs (planets) from Maṅgalā to Saṃkaṭā; according to the Jyotiṣa-śāstra, they make a round in thirty-six years.[1]

Or, *yoginīs*, are the seven deities, Ḍākinī and others mentioned in the Mantra-śāstra. (See the comm. under name 475.)

Or *yoga* means (lit.) enjoyment of objects, hence of three names (653-55), the first is enjoyer, the second, the bestower of enjoyment, and the third, the object of the enjoyment. The *Śve. Up.* (I. 12) says, "Having known the enjoyer,

[1] The Bombay edition says twenty-six years.

the object of the enjoyment and the bestower of the enjoyment as Brahman . . ." This is to be known here: The Sāṃkhyas say the primordial *māyā* is independent, the Vedāntins say, that is the energy of Śiva; Vivaraṇācārya says, that energy implies dependence; that (energy) possesses the three qualities and the qualities mutually exclude one another. For the *Bh.-gītā* (XIV. 10) says, " O Bhārata, when *rajas* and *tamas* are excluded, *sattva* remains. When *sattva* and *tamas* are excluded, *rajas* remains; when *rajas* and *sattva* are excluded, *tamas* remains." Hence that (energy) is established as triple. When *rajas* and *tamas* are entirely excluded that (energy) becomes pure *sattva* alone. When *sattva* is tainted by *rajas* and *tamas*, the secondary *sattva* appears. When *sattva* and *rajas* are completely excluded by *tamas* the third state (*sattva*) appears; of these the first called Īśvarī, is meant by the name bestower of enjoyment (654). The energy possessed with the second (*rajas*) called *jīva*, is the enjoyer and expressed by the word *yoginī* (653). The same possessed with the third (*tamas*) called the material universe (*jaḍavastu*) is expressed by the word *yogyā*. Thus they should be distinguished.

656. Bliss of Yoga (*yogānandā*).

Yoga, the common essence of Śiva and Śakti; that alone is her bliss.

Or, *yogānanda* is called Yoga sleep, because bliss chiefly pervades in sleep. That state belongs to Devī. The *Harivaṃśa* says, " She who is a mass of bliss and is known in the world as sleep . . . Even among the gods none supported her except Nārāyaṇa. She is the companion of Sadāśiva, Māyā, the mother of Viṣṇu, unborn; she is ever in the presence of Nārāyaṇa [thus causing him to sleep], the lotus-eyed; she attends people for a short time, and greatly confuses [them]."

Or, *Yogānanda* means Nṛsiṃa (man-lion) of that name.

According to some this name should be divided into two, namely *ayogā* and *nandā*. *Ayogā*, without attachment. The Śruti (*Bṛ. Up.*, III. 9. 26), "The unattached is never attached." Or, she is *aya*, mountain, i.e. immovable like a mountain. Or, *aya*, good actions, *u*, Śiva, *ga*, to go (i.e. she leads one to Śiva by good actions).

Nandā, the Gaṅgā by name Alakanandā. Or, *Nandā*, the deity of the first, sixth and eleventh days (of lunar fortnights).

According to the *Mārk. Pr.*, *nandā* means a certain incarnation of Devī, who was born as the daughter of the shepherd Nanda. Or the river Sarasvatī is called Nandā in a certain place. For the *Pādma Pr.* says, "[Sarasvatī] is called Nandā at the foot of the Himavat mountains;" or Nandā is a certain river which flows near the *puṣkara* (lake). The *Pādma Pr.*, Puṣkara Khaṇḍa, says, "Even one who does. not go to the river called Nandā, the daughter of Brahmā, having clear and turbid waters, broad, flowing to the south, if one merely repeats its name, will obtain happiness while living and will move in the ether after death." The *Varāha Pr.* gives definition of the name thus: "Having established Devī in the Himavat mountain, the Devas returned as they came. As she was joyful after the establishment she was called Nandā [joyous]." The *Devī Pr.*, "She rejoices [Nandā] in the heaven or resides in the *nandana* [celestial] garden, or in the holy Himavat mountain, hence she is called Nandā." The *Varāha Pr.* sets forth the nature of that deity. "Gāyatrī with eight arms who fought with the *daitya*, Caitra, herself became Nandā in order to accomplish the actions of the Devas; and she who, in the Svāyaṃbhuva cycle, killed in the Mandara mountain, the *daitya*, Mahiṣa who afterwards became the *daitya*, Caitra, the very strong and

powerful one who was slain by Nandā in the Vindhya mountain. That Devī is *jñānaśakti*. Mahiṣa is in the form of *ajñāna*. *Ajñāna* is always dispelled by *jñāna*."

657. Bearer of the yoke (*yugaṃdharā*).

According to the *Viśvaprakāśa* " *Yuga* means a measure consisting of four cubits, chariot yoke, a plough, also the cycles Kṛta, etc., a pair, and a species of medicinal plant." The meaning is as the horse, bull, etc. bear the yoke, she supports the whole universe. The *pair* refers to Śiva and Śakti. " The Kṛta, etc." (cycles), she directs the cycles. (129)

658. The energies of desire, wisdom, and action (*icchāśakti-jñānaśakti-kriyāśakti-svarūpiṇī*).

These correspond to the three qualities. The *Saṃketapaddhati* says. " Desire is her head, wisdom her trunk, action her feet, thus her body consists of three energies." The *Vāmakeśvara Tr.* also, " Tripurā is threefold, namely Brahmā, Viṣṇu and Īśa and she, O beloved one, is the energy of desire, wisdom and action." Of these energies the preceeding one is the cause of the succeeding.

The *kriyāśakti* is fivefold according to the *Sū.-saṃ.* (IV 14. 28) namely " Spanda, Parispanda, Prakrama, Pariśīlana, and Pracāra, thus there are five actions." The *Mālinīvijaya Tr.* says, " That supreme divine energy becomes the energy of desire when Brahman, the supporter of the universe, wishes to create. This should be known thus and in no other way. She becomes the energy of knowledge when she reminds him saying ' let this be thus.' When thus knowing he acts, she becomes the energy of actions." The *Vāsiṣṭha* also repeats the same.

659. Supporter of all (*sarvādhārā*).

Sarvā, the whole world, *dhārā*, gradation, i.e. She is one with created things.

Sarvādhāra: sarvā the whole, *ādhāra*, support, i.e. she is in all. The *Mārk. Tr.* says, " In reality it is Devī herself who is perceived in all things, permanent or impermanent, gross or subtle or more subtle, embodied or dis-embodied, one or many, in earth, in the heaven or elsewhere."

660. Firmly established (*supratiṣṭhā*).

Supratiṣṭhā is a metre of twenty syllables.

661. The foundation of being and non-being (*sadasad-rūpadhāriṇī*).

Sat, Brahman, *asat*, universe which is different from *sat*. Though the universe, which is very difficult to define (one way or other) as *sat* or *asat* (*anirvacanīya*) she is different both from the *sat* and *asat*; yet here the word *asat* represents the universe. For the Śruti (*Tai. Up.*, II. 7. 1): " In the beginning this was indeed *asat*." Another Śruti (*Chā. Up.*, VI. 2. 2). " How did *sat* come to exist from *asat*." In these places *asat* means the universe.

Or, *sat* and *asat* are the two kinds of knowledge; *sat* is the last mental modification (before the realization of unity); *asat*, the remaining mental modifications called *vikalpa* (fanciful). For the *Yoga-sūtra* (I. 9) says, " Fancy is a notion founded on a knowledge conveyed by words, but of that there is no object (corresponding in reality)." The *Gaut.-sūtra* (IV. 1. 50), " Whatever is perceived by the mind is *asat* [impermanent]."

Sat and *asat* may mean existence and non-existence. Existence is what is permanent and unchangeable. The *Sū.-sam.* (IV. 12. 16). " Whatever appears either as existent or non-existent all is caused by the *māyā* of Mahādeva." (130)

662. Eight-formed (*aṣṭamūrtiḥ*).

The *Matsya Pr.* says, "Wealth, intelligence, earth, nourishment, *gaurī*, contentment, radiance, stability, protect me, O Sarasvatī, by these eight forms."

Or, her eight forms are to be known by *mantras*. The Yoga-śāstra says, "The self is of eight kinds according to the difference of qualities, namely embodied soul (*jīvātman*), inner Self (*antarātman*), supreme Self (*Paramātman*), unstained Self (*nirmalātman*), pure Self (*śuddhātman*), wisdom Self (*jñānātman*), great Self (*mahātman*), and elemental Self (*bhūtātman*). Thus there are eight Selves."

Or, the five elements, the sun, moon, and *jīva*, or heaven or sacrificer; these are eight bodies. The *Śaktirahasya* says, "The five elements, sun, moon and heaven (are the eight bodies)." The *Viṣṇu Pr.* also: "The sun, water, earth, fire, air, ether, the *brāhmaṇa*, the sacrificer and the moon, these are the eight bodies. The wives of these eight are respectively: Umā, Sukeśī, Aparā, Śivā, Svāhā, Diti, Dīkṣā and Rohiṇī. Their sons are respectively: Saturn, Venus, Lohitāṅga, Manojava, Skanda, Svarga, Santāna and Budha." But the *Liṅga Pr.* says, "The eight *prakṛtis* are said to form the body of Devī, also the [eight kinds] of products [*vikṛtis*] are manifestations of her body in order to mould the bodies." According to the *Bh.-gītā* (VII. 4), Earth, water, fire, air, ether, mind, intellect, and egoism thus eightfold is her *prakṛti*.

The eight *kulas* (i.e. eight kinds of women). The *Samayācāra-smṛ.* says, "Gaṇikā, Śauṇḍikā, Kaivartī, Rajakī, Takrakārī, Karmārī, Mātaṅgī and Puṃścalī."

In the *Rudrayāmala* the characteristics of the following eight women are given, namely "Anaṅgakusuma, who has symmetrical limbs and long hair." The name of each woman is given in the third chapter of the same book. The eight forms may mean the eight *vaśinīs*, Brāhmī, etc.

663. The conqueror of the unborn [*avidyā*] (*ajājaitrī*).

The Śruti (*Śve. Up.*, IV. 5), " *Ajā*, the one, red, white and black . . ." The meaning is as she is wisdom she destroys ignorance.

664. Directing the course of the worlds (*lokayātrāvidhāyinī*).

Lokas, the fourteen worlds, *yātrā*, destruction or protection.

665. One (*ekākinī*).

Because she is without a second. The *Bṛ. Up.* (I. 4. 2): " He feared therefore any one who is lonely fears. He thought why should I fear, since, there is none beside me, thence his fear passed away." The *Devī Pr.*: " Alone she consumes the worlds, alone she establishes them, alone she creates the universe, hence she is called the one."

25th verse divides 34 names.

666. Aggregate of all existing things (*bhūmarūpā*).

The *Vedānta-sūtra* (I. 3. 8) establishes that *Bhūmā* means Brahman. This is described in the *Chā. Up.* (VII. 23), " Where one does not see anything else, nor hears anything else . . . that which is infinite [*bhūman*] is bliss."

Or the previous name means " She is one," but this, " she is many ". The *Devī Pr.* says, " Though she is one by limitations she is everywhere cognized as many (Bhūmā). As the crystal is coloured by the transmission of different colours so by the qualities Devī is described as Bhūmā. Just as one cloud becomes many retaining the same nature and colours, so Umā (becomes many) through the qualities. Just as the rain from the sky assumes various tastes according to the soil, so Umā is through the qualities. Just as the wind which is one takes on different odours, fragrant and otherwise, so Umā through the qualities. Just as the one *gārhapatya* fire takes different names such as *dakṣiṇa* and *āhavanīya* fires, so Devī is said by the wise to be one and many. Hence supreme

devotion to her should be practised for the attainment of all objects." The *Kūrma Pr.* also says, "The one energy, the wife of Kāma becomes many through limitation. In his presence she disports herself through limitations in many forms."

667. Without duality (*nirdvaitā*).

The Śruti (*Chā. Up.*, VII. 23) says, "When he sees nothing else . . . which is small, that is perishable," thus the Śruti sets forth the impermanence of duality.

668. Transcending duality (*dvaitavarjitā*).

This refutes the theory that at any time duality is permanent. (131)

669. Giver of food (*annadā*).

670. Giver of wealth (*vasudā*).

The *Bṛ. Up.* (IV. 4. 24): "This indeed is the great unborn Self, the giver of food and giver of wealth. He who knows this, obtains food and wealth."

671. Ancient (*vṛddhā*).

The Śruti (*Śve. Up.*, IV. 3): "Thou, as an old man totterest along on thy staff." *Vṛddhā* may mean the oldest of all, or expanded in the form of the universe; or she nourishes the world.

672. The union of Brahman and *ātman* (*brahmātmaikyasvarūpiṇī*).

Or, *Brahmā*, Śiva, *ātman*, *jīva*, *sva*, the *Haṃsamantra*, which unites the souls with Śiva; *rūpa*, is her form. The *Sū.-Saṃ.* (IV. 7. 9-12): "Or this is *Jīva-mantra*, and describes the embodied soul, for by the word 'I' is meant *jīva*. The *Śakti-mantra* is called *Sa* and indicates the supreme Lord. For Parameśvara is known to be in every object. From the greatest to the smallest the whole universe animate and inanimate is born, lives and dies in the supreme Lord. The *jīva* (*haṃsa*)

who manifests through earthly existence is also the supreme Lord. I [Brahmā] also am he, there is no doubt, on the authority of my own experience."

Similarly the *Haṃsa-mantra* which occurs in the *Triśatī* (173) is to be taken as explained.

673. Great (*bṛhatī*).

Or, *bṛhatī* is a certain mẹtre of thirty-six syllables. This does not contradict the word of the *Kūrma Pr.*, "Thou art the Gāyatrī among the metres," because Devī is both the metres. Hence there is no contradiction between the saying in the *Bh.-gītā* (X. 35), "I am Bṛhat-sāman among the Sāmans," and in the *Kūrma Pr.* "I am Jyeṣṭha-sāman among the Sāmans." The Bṛhat-sāman is what is praised in the Ṛk beginning *satvannaḥ*, etc. The Jyeṣṭha-sāman is what is praised in the two Ṛks, "*udutyam* and *citram*."

674. *Brāhmaṇī*.

According to the *Viśva* "*Brāhmaṇī* means harlot, a Brahmin's wife, and a certain medicinal plant." Or wisdom; the *Samayācāra-paddhati* says, "*Brāhmaṇī* means divine wisdom crowned with the white flower [*sattva*]."

Brāhmaṇī is the wife of Śiva, because Śiva belongs to the *brāhmaṇa* caste. The *Chā. Up.* (VIII. 14. 1), "Thou art *brāhmaṇa* among the Devas, I am the *brāhmaṇa* among men, [he who thinks thus] attains Brahman." The *Parāśara*, *Āditya*, *Kūrma*, *Vāsiṣṭha* and *Liṅga Prs.* also confirm this: "The divine Śaṃbhu the consort of Devī, is *brāhmaṇa* and is the deity of *brāhmaṇas*. A *brāhmaṇa* especially should take refuge in Rudra, the Lord." The *Śivatattvaviveka* also says quoting a verse from the *Vi. Bhag. Pr.* "My womb. . . ." "Śiva is proved to be a *brāhmaṇa*."

675. *Brāhmī*.

The female counterpart of Brahman, or speech.

676. Bliss of Brahman (*brahmānandā*).

(The unconditioned) Brahman is itself bliss to the conditioned one; or she is the possessor of the bliss of Brahman.

677. Delighting in the mighty (*balipriyā*).

Bali, those who are able to overcome nescience, etc. and conquer the enemies, namely desire, etc.; *priyā*, fit objects of grace. Or *Bali*, the king called Bali and refers to the Vāmana (dwarf) incarnation. Or, *bali* accessories of ceremonial worship. (132)

678. Language (*bhāṣārūpā*).

That is Saṃskṛta, Prākṛta and other languages. Or she is adored in different languages. For it is said, "Some praise you in Saṃskṛta, some in foreign (*mlechcha*) languages, others in the vulgar tongue and some others in Prākṛta."[1]

679. With mighty army (*bṛhatsenā*).

Bṛhatsenā, is also the name of a certain king.

680. Devoid of existence and non-existence (*bhāvābhāva-vivarjitā*).

Bhāva, substance, quality, etc.; *abhāva* is antecedent non-existence, etc. (one of the four kinds of non-existences). As *abhāva* is non-existence it may be said that Devī cannot be said to be devoid of it. But the holy Vyāsa answers this objection in the *Sū.-saṃ.* (IV. 2. 8-9) "Destruction of artificial [or imagined] things means their substratum alone remains. For destruction is the 'non-existence of the existent' and the existence of the non-existent. The substratum is different from these two, namely existence and non-existence. The substratum is not destroyed because it is ever real."

681. Easily worshipped (*sukhārādhyā*).

[1] Bh. Nārā. Bhāṣās are Laukika, Vaidika, Prākṛta, Māgadha, Śaurasenī, Paiśācī, Draviḍa, Gauḍa, etc.

Sukha, without bodily pain by fasting, etc. and without restrictions on the mode of meditation, etc. In the *Kūrma Pr.* Lord says to Himavān, "If you are unable, to meditate on my eternal supreme form . . ." and describes an easy mode of worship.

682. Doing good (*śubhakarī*).

That is even him who but imperfectly worships her.

683. The right path and easily attained (*śobhanāsulabhā gatiḥ*).

Śobhanā, salvation, etc.; *sulabhā*, easy modes of worship; *gati*, result or means. The *Viśva* says, "*Gati* means road, state, knowledge, journey and means." The *Kūrma Pr.* says, "She alone is the highest goal [*gati*] of the movements of all creatures."

Some divide this into two names, namely "the auspicious path" (*śobhanā gatiḥ*) and "easy path" (*sulabhā gatiḥ*) to avoid the repetition of the word *śobhanā* (of 462). Some take the second name as "not easily attainable" because there is no return from that state which puts an end to birth. The *Brahmā. Pr.* says (*Triśatī*, 112): "The fifteen-syllabled *mantra* is to be attained by him alone whose present birth is his last, or by Śaṃkara himself."

Or, *asulabhā gati*, the attainment of human birth, etc. which are very difficult to get, and *śobhanā*, these become good by worshipping Devī. The *De. Bhāg. Pr.* says, "The births are in vain of those men who do not listen to the *Bhāgavata*, those who do not worship the ancient Prakṛti (Devī) and who do not feed the terrestrial gods." The *Vi. Bhāg. Pr.* also in the second part adds "the ancient Person." Some read 462 and 463 as one, divide this into three as, *śobhanā*, *sulabhā* and *gatiḥ*. (133)

684. Ruler of the king of kings (*rājarājeśvarī*).

Rāja, Brahmā, Viṣṇu, Śiva, etc. who are the kings of the Devas, etc. Or *Rājarāja* is Kubera (the god of wealth).

685. Bestower of dominion (*rājyadāyinī*).

Rājya, dominion over Vaikuṇṭha, Kailāsa, etc.

686. Delighting in dominion (*rājyavallabhā*).

Or, *rājya*, the rulers of the above; because their (Brahmā, etc.) abode is said to be in the Śrīcakra. The *Lalitāstavaratna* (v. 49): " Between the thirteenth and fourteenth walls there are lakes of sapphire. We adore the protectors of that region with their wives."

687. Radiating compassion (*rājatkṛpā*).

688. Her dependants are established in thrones (*rājapīṭhaniveśitanijāśritā*).

That is Indra's and other thrones. (134)

689. Royal wealth (*rājyalakṣmīḥ*).

The *mantra* of Rājyalakṣmī is described in the *Tantrarāja*.

690. Mistress of the treasure (*kośanāthā*).

Kośa may mean the five sheaths (namely *annamaya*, etc.).

691. Ruler of the armies (*caturaṅgabaleśvarī*).

Caturaṅga, armies consisting of cavalry, elephants, chariots, and infantry; or the four kinds of military arrays.

Caturaṅgabala may mean the four *vyūhas* (aggregates). They are according to the Vaiṣṇavas, Vāsudeva, etc.; to the Śaivas and the Śāktas these mean their respective four *vyūhas*.

According to the *Bahvṛca Up*. it means the Person in the body, the Person in the metre, the Person in the Veda and the Great Person.

692. Bestower of *sāmrājya* (*sāmrājyadāyinī*).

Sāmrājya, the state of a king who performs the Rājasūya sacrifice, or a king of the earth, or the king of kings. It is said in the *Agni Pr*. and in the *Kośas*, " He who has performed

the Rājasūya sacrifice, one who is the lord of the earth and who rules over kings is called *samrāṭ*."

693. Devoted to truth (*satyasaṃdhā*).

694. Girdled by ocean (*sāgaramekhalā*). (135)

695. Initiated (*dīkṣitā*).

Dī, wisdom, *kṣi*, to give. The *Atharva-Brāhmaṇa* says, "Next, therefore, Dīkṣā, from which root *dīkṣita* is derived. . . They call the man who is initiated *dīkṣita*."

Or *dīkṣitā*: she destroys the sin of her disciples by imparting the *mantra*. The *Parānanda Tr.* says, "Out of compassion she imparts [*dīyate*] to her disciples [consequently] she destroys [*kṣhīyate*] their sins; hence she is called Dīkṣitā."

696. Controller of *daityas* (*daityaśamanī*).

Daityas, Bhaṇḍa, etc.

697. Subjugating all the worlds (*sarvalokavaśaṃkarī*).

698. Bestowing all objects (of desire) (*sarvārtha-dātrī*).

Sarva, the four objects of human desires. The *Devī Pr.* says, "In all the works she gives righteousness and the other desired objects, hence she is called by all by the word *sarvārtha-sādhinī*, i.e. fulfiller of all objects)."

699. *Sāvitrī*.

The creator of the universe, i.e. the supreme Śiva whose wife she is. The *Vi. Dharmottara* says, "He is called Savitā because he creates beings." The *Bhāradvāja-smṛ.* also, "As she gives light to the sun, or because she creates the universe, she is called Sāvitrī." The *Vāsiṣṭha-Rāmāyaṇa*, also repeats the same. The *Devī Pr.* says, "Devī is worshipped by Devas, and worshipped by Yoga and in the scriptures and she is naturally pure, hence she is called Sāvitrī." The *De. Bhāg. Pr.*: "The root *sra* means flowing, from the flow, arises brightness (*tejas*), hence she is called Sāvitrī."

According to the *Pādma Pr.* she is the deity worshipped at Puṣkaratīrtha.

26th verse divides 36 names.

700. Existence, consciousness and bliss (*saccidānanda-rūpiṇī*).

Thus ends the eighth Kalā, called Bhogadā with the seventh hundred in the *Saubhāgyabhāskara* composed by Bhāsurānanda.

EIGHTH HUNDRED

701. Unlimited by space and time (*deśakālāparicchinnā*).

The *Yoga-sūtra* (I. 26) says, " He is the *guru* even of the ancient because he is not defined by time." *Ancients*, Brahmā, etc. *guru*, father, *Limited by space*, means the absolute non-existence of a thing in a certain place (saying) " This is not here." *Limited by time:* " this was not before and it will not exist in future," a thing having no antecedence nor precedence. The *Saura-saṃ.* says, " The Person is omnipresent like ether, as everything, except himself, is illusory, he is said to be unlimited as to space, time and things."

Limited as to the things, relative-difference (or mutual non-existence) between things such as " this is here and that is not there, etc."

702. Omnipresent (*sarvagā*).

She is inseparably present in all substances. The *Varāha Pr.* says, when Devī in the form of the creative Śakti was performing penance in the Śveta mountain, Brahmā said, " Ask a boon." Devī replied, " O holy one, I cannot bear to remain in one place, hence I beg of you to grant me

the boon of omnipresence. Thus asked, Brahmā then replied to the creative Devī, O thou of all forms, thou shalt become omnipresent." *Of all forms*, that is nothing is separate from her. *Omnipresent*, your qualified forms will be in all bodies or you will become the soul of all. The *Devī Pr.* also, "O great wise one, this is the true established doctrine about Devī, she is certainly the Vedas, sacrifices, heaven; all this universe, animate and inanimate, is pervaded by Devī. She is sacrificed to and she is worshipped, she is food and drink. Everywhere Devī is present under different forms and names as in the trees, in the earth, wind, ether, water, fire. Thus, this Devī is ever to be worshipped according to the rules; one who thus knows her, will be absorbed into her."

703. All-bewildering (*sarvamohinī*).

How can this Devī be said to possess contradictory attributes such as, permanence and impermanence, animation and non-animation, etc.? This name answers the above question. She bewilders (*mohinī*) all the ordinary people (*sarva*), who believe in the reality of the apparent duality, that is she makes them devoid of the knowledge of *Unity*. The meaning is that the apparent difference between Brahman and the universe is illusory.

In the *Kūrma Pr.* Śiva says, "This supreme Śakti is in me and is Brahman itself. This *māyā* is dear to me, infinite, by which this world is bewildered. O best of the twice-born ones, I bewilder the whole universe with the Devas, *daityas* and men; and I create them and I cause them to exist." In another place Devī says to Himavat, "whatever different scriptures are found in the world, opposed to Śruti and Smṛti, devoted to the position of duality, namely Kāpāla, Bhairava, Śākala, Gautama and many similar ones, they are for the

purpose of bewilderment; those who are confused by the false scriptures, also confuse the world, in another cycle; these were all created by me for the sake of bewilderment."

The *Sū. saṃ.* (I. 8. 38) "Sinful men devoid of [my] grace bewildered by *māyā* and suffering birth, death, etc. do not know the Lord of gods."

Or she bewilders (*moha*) the three worlds (*sarva*); or this means she is both Trailokyamohanacakra and its Vidyā

704. *Sarasvatī.*

Why should we make a difference between a pot and a cloth as their apparent difference is simply illusory according to (previous) rule? The foregoing name answers the question.

Sarasvatī is the deity who presides over knowledge, i.e. she is in the form of the ocean of the knowledge. That means non-sensuous knowledge. The meaning is that though in the understanding of ordinary objects such as "pot, etc." no bewilderment arises, as *Bh.-gītā* (V. 15) says, "Knowledge is covered by nescience hence people are bewildered," and it is necessary to confuse sinful men because they are devoid of divine grace; to conceal from them the knowledge of non-duality which is the highest of human desires and which removes all sorrow.

According to Dhaumya, Sarasvatī is a girl of two years of age. The *Bhāradvāja-smṛ.* says, "Sarasvatī is she who ever resides in the tongue of all beings and who causes speech, hence she is called Sarasvatī by great *ṛṣis.*" The *Vāsiṣṭha-Rāmāyaṇa* also says, "She is called Sarasvatī because she is the stream of sense-impressions."[1]

705. Sciences (*śāstramayī*).

[1] Bh. Nārā. *saras* the flow (of nectar) from Brahmarandhra, *vatī*, the possessor.

This bewilderment is not like the bewilderment as to locality, because the duality is to be inferred by a thousand arguments consisting of different contradictory qualities, etc. (in a thing). Hence this name. *Chā. Up.*, (III. 14. 1). "All is Brahman," etc. rests on the authority of scriputres alone. The meaning is the scriptures alone are the convincing proof and not inference, etc. because in the light of the Śāstras, inference, etc. are weak. Hence the *Ved.-sūtra* (I. 1. 3) says, "Śāstra is the source [authority]," the Śāstras set forth instructions of knowing only one (Brahman) such as, "I ask you that Person spoken of in the Upaniṣads," etc. (*Bṛ. Up.*, III. 9). So when by the scriptures Brahman is known to be with all things, which also is confirmed by the third division of the *mantra* (*Pañcadaśī*) the inferences opposed to that are to be attributed to confusion alone. Because all the doctrines of the Vedāntas have the one object of establishing the unity of Brahman. The moon appears to every one as a span's breadth in size, which appearance is opposed to the teachings of the science of astrology, hence to be false.

Or, *śāstramayī*, her body and limbs are the scriptures. The *Brahmā. Pr.* says, "She created from her breath, the Vedas, namely *Ṛk*, *Sāman*, *Yajus* and *Atharvan*, and the great *mantras* from her egoism (*abhimāna*); from her sweet words she created poetry, drama, rhetoric, etc.; from her tongue, created Sarasvatī. From her chin, whose eyes resemble the Cakora bird, the six supplementaries of the Vedas; from the top of her throat, Mīmāṃsā, Nyāya-śāstra, Purāṇas, Dharma-śāstra; from the middle of her throat medicine and archery; from the bottom of her throat the sixty-four sciences; from the rest of her limbs all other Tantras; and from her shoulders the science of love."

706. The mother of Guha (*guhāmbā*).

(Question) Duality is not only commonly accepted like the idea, the moon is measured by a span, but is also scriptural.

Guhāmbā: Gūhā, in the cavity, *ambā*, mother, i.e. remaining in the cavity (of the heart) in the form of shadow. The Śruti (*Kaṭh. Up.*, III. 1) says, " There are the two, drinking their reward in the world of their own works, entered into the cave [of the heart] dwelling on the highest summit [the ether in the heart]. Those who know Brahman call them shade and light. Likewise those house-holders who perform the Trināciketa sacrifice." The meaning is that as both, namely shadow and light, enter the cavity of the heart, and both differ from one another; so duality is sanctioned by the scriptures.

Or, *guha* means Subrahmaṇya. In order to destroy the *daitya* Tāraka, at the request of the Devas, the conjunction of Śiva and Śakti took place, and in that (union) an obstruction was experienced; (consequently) Śiva became angry and uttered a curse. Then his seed was dissipated into the fire, the Gaṅgā and reeds. Thus the story of the birth of Skanda is given. This and other similar stories of him, are to be known from the scriptures which support the theory of duality. The non-dualistic scriptures are merely for the sake of praise. Because it is opposed to direct perception like the Śruti which says, " when the sacrificer is said to be the altar."

707. With the secret form (*guhyarūpiṇī*).

(Answer) All the ordinary ideas, i.e. of duality, etc. are only true for a time, but non-duality is ever true. This (non-duality) is most secret (*guhya*) not perceivable by ordinary vision; *rūpa*, the form (her nature). The *Sū.-saṃ.* (IV. 47. 69) says, " We adore Devī who assumes the form of the *guru*, secret, in the form of secret knowledge, beloved by her secret devotees, residing in the secret place." Thus by attributing

two forms to the one Brāhman the two kinds of scriptures are reconciled. *Guhya* means the *Guhya Up.* which is her form. The *Kūrma Pr.* in describing the glory of Devī says, " Among the Upaniṣads, O Devī you are the *Guhyopaniṣad.*" (137)

708. Free from all limitations (*sarvopādhivinirmuktā*).

(Question) But if both scriptures are authoritative, non-duality is not established. (Answer) *Sarvopādhi*, all limitations or attributes such as, the Mother of Skanda, shadow, and light, etc. whether conditioned or unconditioned. The relation between the qualities and the thing which is qualified is illusory (or false) like the relation of the silver in the mother-of-pearl. To establish the authority of the scriptures as truth-indicating, it must be explained that all the Vedāntas mean directly or indirectly one and the same supreme Brahman, which is non-duality. The other scriptures which advocate duality are to be taken as explaining the ordinary vision as we find the same in the science of eclipse where it is indicated (by the words) 5 or 6 fingers with regard to the consumption (of the sun and moon). So both the scriptures one advocating the duality and the other non-duality, are not to be dealt with equally.

Or she is free from the limitations established by logicians, or she is to be known by their *real proof* (*saddhetu*).

709. The devoted spouse of Sadāśiva (*sadāśivapativratā*).

(Question) If the above is true, as Tripurasundarī is in the form of energy, and as she is in the form of supreme egoism (*parāhaṃtā*) and other qualities, these attributes become illusory. (Answer) " Devoted to Śiva " means ever remaining with him in all the three times. The other attributes are imaginary and their qualities are also imaginary. But in this Śakti only the qualities are attributed, not the energy itself, hence she belongs to Brahman (or she is the same as Brahman).

710. Fount of traditional (wisdom) (*saṃpradāyeśvarī*).

(Objection) How, in the absence of special authority, can all qualities except the *parāhaṃtā*, be said to be imaginary? Rather all the qualities must be unreal and false.

(Answer) *Saṃpradāya*, the wisdom regularly (*saṃ*) imparted (*pradāya*) to the disciples (by the teachers); *Īśvārī* ruling. This (knowledge) is arrived at by reason and by tradition. Just as ether and other qualities are attributed to Brahman which is without attributes, again of the ether, etc. when predicated of Brahman, sound, substance, etc. are attributed, again, when these are predicated of Brahman, other qualities are attributed to them, similarly, as in Brahman, which is without attributes both the visible qualities and the things which are qualified are attributed, one thing becomes both quality and possessor of quality. Here Śiva is qualified, Śakti is the quality. This is to be known by tradition alone. Those who possess the tradition say that Brahman itself is the Śakti.

Saṃpradāya may mean, also the *saṃpradāya* meaning of *Pañcadaśī* as explained in the *Yoginīhṛdaya* (II. 15) and in the *Dattātreya-saṃhitā*. We have said concerning our book, *Varivasyārahasya* this "*saṃpradāya* meaning" is more fitted to the *Kādividyā*.

711. Well done (*sādhu*).

As we see burning, etc. to be the (inherent) quality of fire only, so *parāhaṃtā* is rightly said to be the (inherent) quality of Devī.

712. *Ī* (*kāmakalā*).

This name proceeds to say that quality (*parāhaṃtā*) has two forms. This name is one-syllabled belonging to the *turīya* known as Kāmakalā. The derivation of the *Ī* is from *Ā*, and adding *Ī*: i.e. *Ā*, Viṣṇu and *Ī* his sister. The meaning

is she partakes the nature of Viṣṇu (*Ā*), and that of his sister (*Ī*).

The Brahman becomes towfold by becoming both the quality and the thing qualified. Again the quality is divided into two, masculine and feminine. The feminine became the wife of Paramaśiva, the masculine became Viṣṇu as the material cause of the universe. These three together, according to Śaiva doctrine form the partless Brahman. This doctrine is supported by the *Kūrma* and other Prs., and also Appayadīkṣita elaborately deals with it in his work *Ratnatrayaparīkṣā*.

The nature of Kāmakalā is explained in the *Vāmakeśvaratantra* (*Yoginīhṛdaya*, I. 10 and 11) thus: " Without vowels, beyond the *visarga*, beyond the knowledge arising from the vibrating *bindu*, from the *Ī*, (ई) the real nature of Prakāśa joined with the flow of vibration, arises, O beloved, this *māyā*, the *turīyā*, the creator of the universe."[1] The *Jñānārṇava* says, " The syllable *Ī* is to be known as the red colour shining." The same is repeated in the *Vāyu Pr.*, in the *Kāmakalāvilāsa* and other works. Śrī Śaṃkarācārya in his work *Saundaryalaharī* (v. 19), gives the mode of the worship of Kāmakalā.

713. In the company of spiritual teachers (*gurumaṇḍalarūpiṇī*).

This name indicates that the determination of the nature of that (*Īṃ*) must be ascertained from the teacher alone, because it is most secret.

Gurus, from Paramaśiva to one's own teacher, *maṇḍala*, the regular succession (of them). The meaning is that this secret was handed down uninterruptedly from teacher to

1 The commentator has given three different meanings to the above verse in his *Setubandha*.

pupil and was not written in books. Hence it is said in the *Yoginīhṛdaya* (I. 3): " Into this world [this secret] was handed down from ear to ear." (138)

714. Transcending the senses (*kulottīrṇā*).

This and the next three (names) express the secrecy (of the doctirne).

Kula, the group of senses.

715. To be worshipped in the sun (*bhagārādhyā*).

Bhaga, the sun's disc. Because the sun's disc is the object of secret adoration.

Or, *bhaga*, the letter *E*, i.e. She is to be worshipped through the letter *E*. For it is said, " The eleventh letter of her (*mantra* ए) is the support and the seed and is in the triangle form, etc." (*Setubhandha*, I. 6 and see the comm. I. 17, *supra*).

716. Illusion (*māyā*).

The energy which obscures what is plain, is *māyā*. But in the *Devī Pr.* it is said, " It is called *māyā* because it is the instrument of marvellous actions, producing unheard of results, like dreams or jugglery." The same is set forth at length in the *Varāha Pr.* where Viṣṇu says to the earth: " The cloud sends forth rain and water is collected. Next the quarters become clear. This is my *māyā*, O beloved one. Even the moon wanes, again waxes, and on the new moon day it is invisible. . . . This is my power of illusion, by it I remain in the water. I create Prajāpatis as well as I destroy them." Thus, in thirty-six verses, he describes the power of *māyā*. The *Śāṇḍilya-sūtra* (86) says, " His energy is *māyā*. . . ." *His energy*, the Lord's energy.

717. Honey (*madhumatī*).

Madhu, mead, honey. The Śruti says, " The nature of the great deity is honey-like;" or this means the

Madhuvidyā of the *Chā. Up.* (III. 1. 1): "The sun is the honey of the Devas. . . ."

Or, there are four kinds of Yogins as mentioned in the Yoga-śāstras. Of these the fourth is he who is called Atikrānta-bhāvana (who transcends even the state of meditation). He is the highest of them all. He also should overcome the seven foundations (*bhūmikās*), of these the last is called *madhumatī*, hence her name. That wisdom alone which arises from this foundation causes one to cross over the ocean of the *saṃsāra*. This is explained in the commentaries of the *Yoga-sūtra* (III. 54): "The knowledge resulting from discrimination, is the cause of emancipation (*tāraka*), omni-objective, super-objective, instantaneous."

Madhumatī is the name of a river also.

718. Earth (*mahī*).

Mahī is the name of a river. The *Devī Pr.* says, "It is great because it pervades all, hence *prakṛti* is called Mahī."

719. Mother of hosts (*gaṇāmbā*).

Gaṇa, the hosts of Pramatha, etc., or Gaṇeśa.

720. Worshipped by the Guhyakas (*guhyakārādhyā*).

Guhyakas may mean a kind of Devas, or an unknown secret place (*mūlādhāra*).

721. Tender-limbed (*komalāṅgī*).

722. Beloved to the *guru* (*gurupriyā*).

Or the wife of the *guru*; *Guru*, Śiva, the *guru* of the world, she is his wife. (139)

723. Independent (*svatantrā*).

As she creates without depending on instruments she is called Svatantrā. *Svatantrā*, is the name of a book.

Or, *Svatantrā*: all the Tantras belong to her; even in the *Śaiva*, *Vaiṣṇava*, *Gāṇapatya*, etc. her glory only is described, hence *all* Tantras are Hers.

Or, *sva*, Self, i.e. Paramaśiva, *tantra* depending. The meaning is that each depends on the other. The *Kālikā Pr.* says, "Śiva ever lives in that place sporting with Devī. In the centre is the abode of Devī, Śaṃkara ever remains there. In the north-east of that mountain is the hermitage of Śaṃkara where he lives for ever. Pārvatī also remains there."

724. The ruler of all Tantras (*sarvatantreśī*).

The Tantras are sixty-four in number; *īśī*, the promulgator.

725. In the form of Dakṣiṇāmūrti (*dakṣiṇāmūrtirūpiṇī*).

Dakṣiṇāmūrti is Śiva sitting, facing south, well known as the instructor of Brahmā, Nārāyaṇa, etc. whose *mantras* are found described in the Tantras.

726. Worshipped by Sanaka and others (*sanakādi-samārādhyā*).

Hence they are included in the succession of *gurus*. The *Brahmā. Pr.* says, "Thou art the beginningless, the whole in the form of cause and effect, the Yogins, Sanaka, etc. are searching after you alone."

727. Bestowing the knowledge of Śiva (*śivajñānapradāyinī*).

The *Vāsiṣṭha-Rām.* says, "Wind is recognized by motion, fire by heat, Śiva who is consciousness, purity and tranquillity, is known by his vibratory energy. There is no other way [to know him]."

Or, Śiva is the bestower of the knowledge of Devī. The *Varāha Pr.* says, "These three [Trimūrtis] are attained by one who really knows Rudra [Śiva]." (140)

728. *Citkalā.*

Cit Brahman which is existence, knowledge and bliss; *kalā* part.

Or, *citkalā*, the consciousness encased in the mind because it is a small part of that consciousness which has no vehicle (i.e. Brahman). The *Bh.-gītā* (XV. 7): "My part alone in

the world are the eternal *jīvas*." The *Pādma Pr.* while enumerating the (different) forms of Devī, says, "In the mind of all embodied souls, resides the energy called Citkalā."

729. Germ of bliss (*ānandakalikā*).

She is one portion of the bliss enjoyed by *jīvas*. The Śruti (*Tai. Up.*, II. 7. 1) says, "Other beings live by a part of this bliss."

Or, it means the bud of the *ānandamaya* sheath (*kośa*).

730. In the form of affection (*premarūpā*).

Prema, affection or devotion.

731. Causing affection (*priyaṃkarī*).

732. Delighting in the repetition of (Her) names (*nāmapārāyaṇaprītā*).

From *A* to *Kṣa* are her names, *A* is one and *Ka* and the rest are thrity-five, in all thirty-six, these thirty-six represent thirty-six years. When we add to each the sixteen vowels, so many months are obtained. These are 576 and are the first letters. Again add the 36 letters in second place of each letter in order. Then the total names become 20,737. The *Laghu-stuti* (V. 19) confirms the above statement. The *De. Bhāg.* (book III): "When from *A* to *Kṣa* the vowels are joined to the consonants, countless names, O Son of Raghu, are obtained."

The repetition of these names in five ways is described in the *Kādimata*. "By day, week, fortnight, month and year, etc." Thus is the ceremony of the repetition of the names. So also the repetition of this *Sahasranāman*. Because according to the etymological meaning and the conventional meaning "the repetition of names" means this thousand also. For there is a saying (see *supra*, I. 45) "Whether one worships me or not or repeats the *mantra* or not, he must repeat these thousand names always in order to please me."

733. The science of Nandi (*nandividyā*).

The Vidyā worshipped by Nandi.

734. *Naṭeśvarī.* (141)

She is the wife of the Dancer, the Naṭarāja of Chidambara.

735. Basis of the illusory universe (*mithyājagadadhiṣṭhānā*).

She is the basis of the illusory universe as the mother-of-pearl is the basis of silver (illusorily perceived). For the Śrutis (*Gauḍ. Kā.* I. 17) say: "This duality is mere *māyā*, non-duality is the reality." (*Bṛ. Up.*, IV. 4. 19), "Here there is no manifoldness whatever." The *De. Bhāg. Pr.*, "Indeed I am alone all this, there is never any other." (*Vi. Bhag.*, I. 1. 1). "Where the three evolutions, are illusory."

Or, *adhiṣṭhā*, basis, i.e. in whom all are sustained, is Brahman, *ana*, life. Her life is the Brahman (who is the basis of the universe).

Or, *adhiṣṭhāna*, supported (i.e. in Her all are sustained).

Really according to the doctrine of the Tāntrikas who hold that the universe is the manifestation of Brahman, the universe is real, because like the pot and clay, as the universe and Brahman are not different, when Brahman is real the universe must necessarily be real. As it is accepted that difference (along the created things) alone is illusory all the scriptures advocating the non-duality are right. As the difference is false, the relation of the supporter and supported is also false. Such being the case, the theory of the Vedāntins that the whole universe is illusory is absurd, for further details refer to the *Śāṃbhavānandakalpalatā*. So the appearance of difference in the universe is illusory.

27th verse divides 43 names.

736. Giver of salvation (*muktidā*).

The *Kūrma Pr.* says, "Hence one desirous of salvation should take refuge in Pārvatī, Parameśvarī, the Soul of all

beings and also of Śiva." The *Śiva Pr.*, "If one recites the names of the supreme Lord even unconsciously Śiva gives him salvation. Why say more?" The *Brahmā. Pr.* also says, "Those who worship the supreme Śakti whether regularly or irregularly, are not entangled in *saṃsāra*. There is no doubt, they are the liberated souls."

737. In the form of salvation (*muktirūpiṇī*).

By destruction of *avidyā* or by recovering the fifth state, one does not obtain the supreme object of human desire (i.e. salvation), but it should be said only when one remains in his own bliss, (the real) salvation comes to him. The *Saura-saṃ.* (chap. 14) says, "I will now concisely declare the nature of salvation, by the knowledge of which supreme salvation is attained by all embodied souls." It is said knowledge is the means, then refuting that "the knowledge is not the means, O learned, but is merely calling to remembrance," again "knowledge is neither effect nor substance, etc." refuting the theory that salvation is neither substance, quality, action, nor *sāmānya*, etc. (*samavāya* and *abhāva*). "Hence the supreme salvation is becoming the absolute Self"; thus establishing the real doctrine it concludes, "Hence supreme salvation is of the nature of the Self, and this was veiled by *avidyā* and again revealed by knowledge."

738. Fond of dancing (*lāsyapriyā*).

739. Causing absorption (*layakarī*).

Laya, a peculiar state of mind, for it is said, "*Laya* [mental absorption] is equal to ten meditations." *Laya* also means a pause in the music.

740. Shame (*lajjā*).

It is said (*Mārk. Pr.*) "Devī who resides in all beings in the form of shame."

741. Adored by Rambhā and others (*rambhādivanditā*).

Others, Urvaśī, etc. *Rambhā*, Hṛllekhābīja. (142)

742. The rain of nectar (falling) in the forest-fire of worldly existence (*bhavadāvasudhāvṛṣṭiḥ*).

Or, *bhava*, Śiva, *dā*, gift; *vasu*, wealth or jewel, *da*, gift, *vṛṣṭi* shower or both. Thus this name is to be also divided into three names (as Bhavadā, Vasudhā, Vṛṣṭiḥ), that is she is the bestower of the worldly enjoyment and salvation. The *Rudrayāmala* and the *Maṅgalarājastava* say, " Where there is worldly enjoyment there is no salvation, where there is salvation there is no worldly enjoyment. To the best devotees of Śrīsundarī, salvation and enjoyment are both in their hands."

743. The forest-fire (consuming) the forest of sin (*pāpāraṇyadavānalā*).

The *Bṛ. Nāradīya Pr.* says, " The supreme name of Gaṅgā is the fire that consumes the forest of sin because Gaṅgā is the remover of the disease of *saṃsāra*. Therefore it should be sought with much effort."

Or, *dava* (forest fire) means devotion, etc. which are the means of destroying sin. *Ana*, life-energy, *la*, receive, that is she reveals the actions which remove sin. The *Brahmā. Pr.* says, " The supreme expiation of all sin whether committed knowingly or unknowingly is said to be the remembrance of the feet of the supreme Śakti." In another chapter it is said, " Hear, O Devendra, this great supreme secret which immediately destroys all sin, possessed of devotion and faith, after bathing, stand in the water and repeat the *Pañcadaśī-mantra* one thousand and eight times. Thus worshipping the supreme Śakti, he is released from all sin."

744. The gale blowing away misfortune like thistle-down (lit. tufted seeds of reed) (*daurbhāgyatūlavātūlā*).

Or, *vātūla*, certain good actions which make misfortune become as light as the thistle-downs; the meaning is such actions originate from her alone.

745. The sunbeam (dispelling) the darkness of decay (*jarādhvāntaraviprabhā*). (143)

746. The moonbeams (illuminating) the ocean of good fortune (*bhāgyābdhicandrikā*).

747. The cloud that (nourishes) the peacocks which are the minds of her devotees (*bhaktacittakekīghanāghanā*).

Or, *ghana*, cloud, the deeds of Devī, *āghana*, continual; Her life-work is the spiritual nourishment for her devotees.

748. The thunderbolt (which shakes) the mountain of disease (*rogaparvatadambholiḥ*).

749. The axe (that cuts down) the tree of death (*mṛtyudārukuṭhārikā*).

Dāru, according to Vararuci's system, means 28 (*Ra* 2 and *Da* 8) *mṛtyu* (lit. death) pains, that is, the twenty-eight kinds of pains described before (vide name 354) as differentiated by energy, success and elation The Śruti (*Kaṭha Up* ; II. 25) says " To Him the death is [like] pickle." The eight names from 742 to 749 are described by the metaphor (*rūpakālaṃkāra*). (144)

750. *Maheśvarī*.

751. *Mahākālī*.

Mahā, great, *kālī*, fate. She is called great because she rules over even death. The Mahākālī is the deity worshipped at Ujjayinī, or she is the wife of Mahākāla.

752. The great devourer (*mahāgrāsā*).

The Śruti (*Kaṭha Up.*, II. 25): " Of whom both *brāhmaṇa* and *kṣatriya* are food."

753. The great eater (*mahāśanā*).

Mahat, because consuming both the animate and the inanimate universe.

754. *Aparṇā*.

Apa, removing, *ṛṇa*, debt. We said in our *Devīstava:* "When you have not discharged your debt to me, though I repeat your name, O Śivā, why are you not ashamed to bear the name of Aparṇā [the discharger of debt]"? According to the *Nirukta*, *parṇa*, falling, *aparṇa* free from falling.

Or, *a-parṇa*, without a leaf. The *Kālikā Pr.* says, "She renounced even leaves as food (when she was doing *tapas*), hence the daughter of Himavān is called by Devas Aparṇā." The same is repeated in the *Brahmā. Pr.*

755. *Caṇḍikā*.

The root *caṇḍī* means anger. She becomes angry with those who are not (her) devotees.

According to the *De. Bhāg. Pr.*, a girl of seven years of age is called Caṇḍikā.

756. Destroyer of *daityas*, Caṇḍa and Muṇḍa (*caṇḍa-muṇḍāsuraniṣūdinī*).

Hence she alone is to be called Cāmuṇḍā The *Mārk. Pr.* says, "Because you captured the *daityas*, Caṇḍa, and Muṇḍa, you shall be called Cāmuṇḍā." But the *Varāha Pr.* says, "Devī struck the *daitya*, Ruru, with her trident and cut off his head and because she carried off the head (*muṇḍa*) and trunk (*carman*) she is called Cāmuṇḍā." We find also in the (*Amara-*)*Kośa* (v. 44) "Karṇamoṭī is called Cāmuṇḍā, Carcika and Carmamuṇḍā." (145)

757. Perishable and imperishable (*kṣarākṣarātmikā*).

Kṣara, multiform, *akṣara*, syllables, *ātma*, her body; i.e. she is one-syllabled and also many-syllabled. The *Varāha Pr.* says, "Though Devī is all-syllabled, yet she is called one-syllabled, she is the ruler of the universe, she alone is all-syllabled."

Or, *kṣara* is applied to all beings *akṣara* to Kūṭastha (Lord), she is both (vide *Bh.-gītā*, XV. 16).

The *Bhārata* says, " Being and non-being (*sat* and *asat*) are called *kṣara* and *akṣara*." The *Vi. Bhāg. Pr.* says, " There are three forms of Viṣṇu called *puruṣas*, those who know say, the first is the creator of the *mahat*, the second is the mundane egg, the third is what resides in all beings, by knowing these one is released."

758. Ruler of all worlds (*sarvalokeśī*).

759. Supporter of the universe (*viśvadhāriṇī*).

760. Giver of the three objects of desire (*trivargadātrī*).

761. Good fortune (*subhagā*).

According to Dhaumya, a girl of five years of age is called Subhagā.

Bhaga, means wealth, desire, magnanimity, strength, effort, fame, etc., *su*, excellently (remain in Her). The *Viśva* says, " *Bhaga* means dominion, wisdom, dispassion, womb, fame, strength, effort, desire, wealth, virtue, sun, and salvation.

Bhaga, the sun, by her the sun is illuminated. Because she resides in the sun and causes all its works. The *Viṣṇu Pr.* (II. 11 vide Wilson's translation) : " The whole and supreme energy of Viṣṇu, which is called the three Vedas, *Ṛk*, *Yajus* and *Sāman* lightens the whole universe and destroys its iniquity. Wherever every month the sun exists there is this energy of Viṣṇu, composed of the three Vedas. The *Ṛk* shines in the morning, the *Yajus* at noon, Bṛhadratha and other portions of the *Sāman* at the end of the day. Thus the manifestation (of the energy) of Viṣṇu is threefold known as *Ṛk*, *Yajus* and *Sāman*. The energy of Viṣṇu ever abides in the sun. The threefold energy of Viṣṇu does not only exist in the sun, but is also manifest in Brahmā, Viṣṇu and Rudra. Thus these (three gods)

are also the three Vedas. The sun ever possessed with the energy neither rises nor sets. In this way the energy of Viṣṇu exists in the sun encircled by seven troops. As a man, nearing a mirror kept on a stand, observes in it his own image so the energy of Viṣṇu is never disjoined but remains month by month in the sun which is there placed." The seven troops are, .Devas, *ṛṣis*, *gandharvas*, *apsarases*, *yakṣas*, *sādhyas* and *rākṣasas*. The collective meaning of the above passage is: the seven troops are the causes of the sun's monthly changes, but the energy, as she is the foundation of all, does not change.

Subhaga may mean either the eight things used in auspicious occasions, as the *Pādma Pr.* says, " Sugarcane, Tarurāja, the Niṣpāva and Jīra seeds, the cow's milk with all its transformation, Kusumbha flowers and salt "; or Devī herself; for the same *Pādma Pr.* says, " What else should not one—whether a man or woman—obtain by worshipping Umā with devotion, who is the conferer of blessings to Devas, and bestower of enjoyment and salvation on all human kind? "

762. Three-eyed (*tryambikā*).

The *Dev. Pr.* says, " The moon, the sun and the fire are the three eyes of Devī, hence she is called by sages three-eyed."

Tri, Brahmā, Viṣṇu and Rudra, *ambā*, mother (i.e. mother of Brahmā, etc.)

763. Possessed of the three qualities (*triguṇātmikā*).

Her body is the equilibrium of the three qualities *sattva*, *rajas* and *tamas*. (146)

764. Bestower of heaven and salvation (*svargāpavargadā*).

The Śruti says, " That happiness which is not interrupted by pain [now] or in future, attained through desire,

is called *svarga*." This happiness is temporary. The happiness in salvation is an eternal one.

765. Pure (*śuddhā*).

Free from the stains of *avidyā*.

766. Whose body is like the China-rose (*japāpuṣpanibhākṛtiḥ*).

This name may be taken as two adding the syllable *a* before, as *ajapā* and *puṣpanibhākṛtiḥ*.

Ajapā, is a *mantra* and the description of its nature is given in the *Dakṣiṇāmūrtisaṃ.*: " Without repetition [*japa*], O Deveśī, that which brings to the practitioners of *mantra* the attainment [the result] of the repetition, is called *Ajapā*, which breaks asunder the noose of the *saṃsāra*."

Puṣpa, according to the *Hema-kośa*, means the flowering season, chariot of Kubera, flower and the beauty of the eyes.

767. Vitality (*ojovatī*).

Ojas is explained as the eighth substance (*dhātu*) in the Vedic commentaries. Some explain it as the vitality of the senses. The *Viśva* says: " *Ojas* means light, the vitality of the substances, splendour, strength and radiance;" as she possesses all these things she is called Ojovatī.

768. The light-bearer (*dyutidharā*).

769. Sacrifice (*yajñarūpā*).

The Śruti (*Tai. saṃ.*) says: " Yajña means Viṣṇu."

Or the sacrifices form Her body. The *Harivaṃśa* and *Pādma Pr.* when they speak of the Lord say, " Vedas are his feet, the sacrificial post his teeth, the oblation his hand, the pile of sacrificial fuel his face, the fire his tongue, (the sacrificial) rules his hair, the Brāhmaṇa his head, day and night his eyes, the Vedāntas his ear-ornaments, the sacrificial ladle his mouth, the ghee his nose, the great sound of the *Sāman* his voice, he is virtue and truth, good actions his moving to and fro,

penance his finger nails, the sacrificial animals his knees, *audgātra* his bowels, the *homa* his organ of generation, the fruits his organs, Vāyu his inner self, the *mantras* his hips, the soma juice his blood, the Vedas his shoulders, oblation his smell, oblation to gods (*havya*) and oblation to manes (*kavya*) his speed, the space before the altar his body, worshipped by many vows, gift his heart, Yogin, possessing great *mantras*, the great supplementary ceremonies his lips and chin, the *pravargya* (hymn of *Sāman*) his navel, the different metres his gait, the *Guhyopaniṣad* his seat, the shadow his wife, he is as high as the summit of the Meru."

According to the *Mukhyāmnāyarahasya*, *yajñarūpa* means: " The great sacrifice is worshipping one's own Self with much devotion, by perfumes, etc. which he cognizes by his own senses."

770. Fond of vows (*priyavratā*).

She is fond of all vows even those which are made to other deities. The *Bhaviṣyottara Pr.* says, " He who makes a vow to any god or to goddess, all is for the delight of Śiva and Devī who are the creators of the world. There is no difference here because the whole world is Śiva and Śakti."

Priyavrata also means the name of a king. (147)

771. Difficult of worship (*durārādhyā*).

Impossible to be worshipped by the fickle-minded.

772. Difficult of control (*durādharṣā*).

It is said " She is not to be attained by the fickle-minded men."

Or, *dur*, difficult, *ādharṣa*, controlling, i.e. it is very difficult to perceive her.

773. Fond of Pāṭalī flowers (*pāṭalīkusumapriyā*).

Pāṭalī, a red and white flower. The *Pādma Pr.* says, " Śiva is fond of Bilva tree and Devī of the Pāṭala."

774. The great (*mahatī*).

As she manifests in the form of the things she is called Mahat. The *Śākapūṇi* explains it is the *mahat* by which all things are measured. Yāska explains it to be worshipped. *Mahatī* means (also) the Vīṇā of Nārada.

775. Residing on Meru (*merunilayā*).

It is described in the *Tantrarāja* in the 28th chapter thus, "Now I shall describe to you the sixteen *nityā* deities which are the *lokas*," after describing their world with all its oceans and islands it continues. "In the midst of Meru, the great shining Lalitā, ever remains," around it (the Meru) there are fourteen continents up to the ocean where the other deities (remain). Beyond them in the last supreme ether, is the Citrā's and other deities' abode. This and other peculiarities are described (in the above book) and these are to be known from a *guru* alone.

Or, Śrīcakra has three aspects (*prastāras*): Bhūmi, Kailāsa and Meru. When it is identified with the eight deities, namely Vaśinī, etc. it is the Bhūprastāra; when it is with the *mātṛkā* letters, it is the Kailāsa; and the Meru when it is with the sixteen *nityā* deities. *Merunilayā* means she abides in the (mental) identification with sixteen *nityā* deities. The mode of the meditation is given threefold in the three Saṃhitās, of Sanatkumāra, Sanandana and Vāsiṣṭha.

Or, *meru*, the nine-syllabled *mantra* as described in the *Jñānārṇava* indicated by the following words: "*Bhūmi*, *candra*, *śiva*, *māyā*, *śakti*, *kṛṣṇādhvan*, *mādana*, *ardhacandra* and *bindu*." *Nilaya*, the place wherefrom all other *mantras* arise.

776. Fond of Mandāra flowers (*mandārakusumapriyā*).

Mandāra, Devadāru or the Śvetārka tree. (148)

777. Worshipped by warriors (*vīrārādhyā*).

The characteristic of the *vīras* is given thus: " One who enjoys [realizes] the Self, the remover of pain, brings about the dissolution of egoism and of what is opposed [to the Self, i.e. duality], devoted to bravery."

778. *Vīrarūpā*, (rererred to in name 256).

28th Verse divides 48 names.

779. Without passion (*virajāḥ*).

Vi, without, *rajas*, sin. Virajā, is the presiding deity at the Utkalakṣetra. The *Brahmā. Pr.* says, " At Virajā the goddess is Virajā established by Brahmā. By seeing her a mortal purifies as far as seven generations." *Rajas* also means light, water and worlds.

780. Facing every way (*viśvatomukhī*).

The Śruti (*Śve. Up.*, III. 3) says, " Having eyes and mouths on all sides." When a form is created by devotees through meditation then alone does she become manifest as the passages show, " Having hands, feet on all sides, and eyes, mouths and head everywhere."

The other passages such as " He has no hand or feet, etc." speak in the real sense. Hence there is no contradiction in the above passages.

781. Interior (*pratyagrūpā*).

Pratyak, tending inwards; the direction of the senses towards objects is called *bahirmukhatva* and *parāṅmukhatva* (external); their inward direction towards the Self is called *antarmukhatva* and *pratyaṅmukhatva*. The Śruti (*Kaṭha. Up.*, IV. 1) says, " The Self-existent made the senses. . . . Hence one sees externally but not internally." The meaning is that Her nature is to be seen internally.

782. The supreme ether (*parākāśā*).

Because she is without quality, i.e. she is Parabrahman. The *Chā. Up.* (I. 9. 1) in the following passages means ether

as Parabrahman, " He said that is ether, ether is the greatest of all these things. This ether is the supreme rest." It is also declared in the *Ved.-sūtra* (I. 1. 22), " The ether is Brahman on account of characteristic marks." That is, it does not mean the elemental ether. The *Kūrma Pr.* says, " Whose [of Brahman] supreme divine energy is called ether." " Thus she is the origin of the universe, namely one, all, all-controlling, Maheśvarī, energy, without beginning, called ether, as if shining in the heavens."

Or, *parākāśa*, is the supreme ether as declared by the Śruti (*Tai. Up.*, III. 6. 1): " He is established in the supreme ether." This is of two kinds, one in the universe, and the other, in the body. Here *parākāśa* means the place of the manifestation of Brahman—she is in that form. The *Cidgaganacandrikā*, says: " The fire which moves in the ether, residing between the sun and the moon, which are in the heart, which is the energy of the action; that which is above the flame is the supreme ether. There, O mother, show me Śiva." The *Svacchandasaṃgraha* also says, " Above the forehead there is a place called Dvādaśānta, where the top of the skull ends and two fingers beyond the head, there is what is called the supreme ether."

Or the ether beyond the seven oceans is called Parākāśa. There Lalitā abides in her sixteenth year. The *Kādimata*, says " From the Kṛta year, in each year [the sixteen *nityā* deities] abide [in a particular place]. Thus in the second year, by the term [each deity] dwell. In the sixteenth year, Lalitā, abides in the supreme ether. To the *salila* [ocean by term], Citrā and other deities, go. Thus [the *nityā* deities] take a round." The meaning is: There are sixteen places, namely Meru, the seven continents, the seven oceans, and Parākāśa· these are also called *varṣas*, (years); of these, the first is the

year of Kṛtayuga, in that year the sixteen *nityā* deities, namely Lalitā, Kāmeśvarī, Bhagamālinī, etc. to Citrā remain. In the second year Lalitā remains in the Kṣāra ocean; the next deity goes to the next place and so on. By this method in the sixteenth year Lalitā goes to the Parākāśa. Thus the cycle.

Or, *parāka*, a kind of expiation called *kṛcchra*; *āśā*, (lit. quarter) the object to be attained. The meaning is: Her path is only to be attained by penance. Or, *āśā*, to eat, i.e. she is the enjoyer of the result produced from such penances.

According to the *Viśva*, "*Aka* means sin and pain," *para* highest, and *āśa* to consume (i.e. she destroys sin and pain of her devotee). *Parākāśa* may mean also "without illustration."

783. Giver of life (*prāṇadā*).

Prāṇa, the five kinds of vital breath or the eleven senses, *dā* (lit. to destroy) to control. In the *Ved.-sūtra* (I. 1. 23), "For the same reason breath is Brahman," it is declared that the word "breath" of the *Kauṣītakī Up.* denote Brahman. (The passage is as follows:) "I am *prāṇa*, I am consciousness, worship me as age and immortality."

784. The life (*prāṇarūpiṇī*).

Hence *prāṇa* means Brahman. Śruti also (*Chā. Up.*, IV. 10. 5) says, "*Prāṇa* is Brahman, *ka* is Brahman, ether is Brahman." *Manu-smṛ.* (XII. 123): "The same [Brahman] some call fire, others Manu, others Prajāpati, others Indra, others breath and others Paramātman."

Or in the *Nityā Tr.* the sixteen *nityā* deities are called *prāṇas*, etc. because from the time of one respiration (*āśvāsa*) the day, month, etc. are determined; again "twenty-two and half respirations make orderly the twelve zodiacal signs"; by this and other passages, it is described to be the zodiacal

signs, the sun, the moon and the rest, the respirations. According to this method it is clear enough that Lalitā also becomes breath, hence this name. (149)

785. Worshipped by Mārtāṇḍabhairava (*mārtāṇḍabhairavārādhyā*).

In the Śrīcakra between 22nd and 23rd walls there is the devotee of Devī named *mārtāṇḍabhairava*. The Lord of the teachers, Durvāsas says in his *La.-sta.-ratna* (100): " In my heart I adore Mārtāṇḍabhairava, decked with the jewelled crown, sporting with (his wife) Chāyā who is the energy which supplies light to the eye.

Or, Śiva, in order to kill the *daitya* called Maṇimalla, mounted a horse and descended to earth, is called in the Mahārāṣṭra country by name Mallāri and also by name Mārtāṇḍabhairava. The *Tantracintāmaṇi* also repeats the same. The worship of Devī performed by him (Śiva) is described in the *Mallāri-māhātmya*.

Or, *mārtāṇḍa*, the sun. The *Skānda Pr.* says: " Because he was born from the inert egg (*mṛta* and *aṇḍa*) he is called Mārtāṇḍa." *Bhairava* means *vaṭuka* and other different kinds. Concerning the worship of Devī by the sun, the *Pādma Pr.* says: " The sun after worshipping daily a jewelled image of Devī obtained his pure divine lofty position." As regards the worship by Bhairava, the *Kālikā Pr.* describes it at length.

Or, *bhairava*, womanhood (*bhīru*, woman). The *Mārka. Pr.* says, " When you are remembered in times of difficulty you take away all fear of all beings."

Bhairava: according to the *Śiva-sūtra* (I. 5) " effort is called *bhairava*," it is the sun (Mārtāṇḍa) because it destroys the darkness of confusion; for *Śiva-sūtra* (III. 7) says: " By conquering confusion, by the expansion of the endless, victory over innate knowledge." The *Vārttikakāra* explains

thus: "confusion means darkness, i.e. inborn egoism, by overcoming this, the sun of effort is produced; Endless *saṃskāras* (good mental tendencies); *Expansion* means the expansion of the *saṃskāras*. To the Yogin who thus understands *victory* means attainment of the innate knowledge." The meaning is, Devī is to be attained by that rising sun-like effort which is called Bhairava.

786. Who has entrusted her kingdom to Mantriṇī (*mantriṇīnyastarājyadhūḥ*).

Mantriṇī, Śyāmalāmbā. The *Brahmā. Pr.* says speaking about Rājaśyāmalā, "The care of the dominion and of the *śaktis* of Lalitā, the supreme ruler, all are in the power of Mantriṇī."

Or, *mantriṇī*, those who wroship (Devī) by *mantras*, or *mantra* is a pure thought, because it has the quality of protecting the man during meditation. Those who possess this are called *mantrins*. *Mantriṇī*, a certain effort which leads them to union with Bhagavatī; in that effort depends the power of attaining universal dominion. The meaning is the attainment of unity by devotees and Yogins depends upon Devī alone. The *Śiva-sūtras* (II. 1. 2 and 3) say: "Thought is *mantra*; effort is the means; knowledge is the body: and manifestation is the secret of the *mantra*." The holy Kṛṣṇadāsa explains the *sūtras* as follows: "*Thought*, by this the supreme truth of the Self is experienced. Thus the thought is the experience of the grace of the manifested Self. Thought is *mantra*. The same experience is thought secretly, i.e. Īśvara and one's own nature without distinction, hence it is called *mantra*. It is called *mantra* because through their teachers by the manifested qualities of the Self meditated upon, the complete egoism (*pūrṇāhaṃtā*), and by the power of protecting through destruction of *saṃsāra*. The man attains

equal-mindedness by divine experience through the *mantra*. The thought of the aspirant also is called *mantra* for it has union with that quality. The effort of fixing the mind continuously on the *mantra* just said above which has the quality of protecting the man during (meditation) is called *prayatna* (effort). *Prayatna* means internal agitation; this alone it means. Thus the man who practises the *mantra* attains the unity with deity (the Self). The Yogin who practises thus obtains the power of the *mantra*, which makes him for ever continue meditation on the *pūrṇāhaṃtā* as said above. *Vidyā*, the experience of the highest unity. *Body* the divine hosts of words. *Manifestation* of the *pūrṇāhaṃtā* in all directions. That is the meditation by the *mantras* which have the power of protecting one. *Secret*, that it is a secret to ordinary people." Kṣemarāja also comments at length on the above *sūtras*.

787. *Tripureśī.*

The deity of the Sarvāśāparipūrakacakra is called Tripureśī.

788. With victorious army (*jayatsenā*).

Jayat, refers to the conquest of Bhaṇḍāsura and others. *Senā*, her attendant *śaktis*; or *jayatsena* is the name of a king.

789. Devoid of the three qualities (*nistraiguṇyā*).

790. Superior and inferior (*parāparā*).

The Śruti says, " Brahman is the servant, Brahman is ferry-men; and Brahman is these gamblers."

Or, *para*, *apara* and *parāpara*: *Para*, others, *apara*, the Self; or *para*, foe, *apara* friend. The *Bh.-gītā* (IX. 29) says, " I have neither foe nor friend." *Para*, he who is far off, *apara* he who is near. *Bh.-gītā* (XIII. 15). " I am far and near." The *Viśva* says, " *Para* means superior, enemy, distance.'

(According to Logic) the generality (*sāmānya*) is threefold, namely *para*, *apara*, and *parāpara*.

Para and *apara*, the two forms of Brahman, the unconditioned and the conditioned. The Śruti (*Pra. Up.*, V. 2): "This is indeed, O Satyakāma, *para* and *apara*." The Smṛ. also says, "Two Brahmans are to be known, one is Para and the other is Apara." *Para* (lit. posterior) quality, energy; *apara* the thing qualified, i.e. Śiva who is anterior. By the relation of equal essence Śiva conjoined with Śakti only is called Parabrahman. In the Śruti "I approach with salutations the Brahman [Śiva], the anterior of the two," Śiva is declared as prior to Śakti. In another Śruti, "This dawn posterior, the beloved of heaven." Śakti is described as next to Śiva, *Dawn*, the Śakti, when she wanted to create, is praised as the dawn at the time of the beginning of creation. For further details the reader is referred to the *Śivānandalaharī*.

Or *para* and *apara*, the twofold ether, or the twofold knowledge, as described in the *Muṇḍ. Up.* (I. 1. 4). The *Liṅga Pr.* also says, "Two kinds of knowledge should be known, *para* and *apara*; *apara*, O Brāhmaṇas, are *Ṛgveda*, *Yajus*, *Sāman* and *Atharvan* which fulfils all objects, *Śikṣā*, *Kalpa*, Grammar, *Nirukta*, Metre, *Jyotiṣa*. *Para* is said to be the imperishable one, which is invisible, intangible without family, caste, etc. . . . uncovered, that is, the Self. That is the *para* knowledge and there is no other."

Praṇava is twofold, *para* and *apara*. *Sū.-saṃ.* says, "The *Praṇava* is said to be twofold by dividing into *para* and *apara*. The *para* is the highest Brahman characterized by consciousness, bliss, etc. Because the supreme Brahman is naturally praised (*nava*) much (*pra*). The *Apara Praṇava* is the word very pure, as it is the cause of praise (of Brahman), it is called *Praṇava*, or because it is the cause of obtaining the supreme Brahman."

Or the twofold meaning of the scriptures. The same book (IV. 2. 2) says, "The meaning of the scripture is divided into *Para* and *Apara*. The *Para* means the supreme which is beyond [all the things]. *Apara* is *dharma*, [religion] the means of obtaining the supreme."

Or in the Yoga-śāstras also knowledge is divided into three—*Para*, *apara* and *parāpara*. For it is said, "Knowledge is said to be threefold by the division of *para*, *apara* and *parāpara*. Of these, the first is the Supreme Knowledge and is the cause of cognizing the Lord, the bondage and the Self. The second, *apara* knowledge, is simply the cause of cognizing bondage. The *parāpara* knowledge is, just as the change of the sight between a man and cat in the night, it does not distinguish the marks (*vilakṣaṇa*)."

Or the worship is also of three kinds: *Para*, *apara* and *parāpara*. The *Nityāhṛdaya* says, "Your worship described in the *Nityā* (*Tantra*) is declared to be of three kinds, O Gaurī, *parā*, *aparā* and *parāparā*. The first is the remaining in non-duality whatever method is practised; the second is the worship by means of the (Śrī) Cakra which I ever perform; O Devī, full of wisdom, the third is worship of all the manifestations of Her."

Speech is twofold, *parā* and *aparā*. Again *aparā* is threefold, namely *paśyantī*, etc. (*madhyamā* and *vaikharī*).

Parā and *aparā* are two states of consciousness. The first is the state common (to all the three), the *aparā* is threefold, namely waking state, etc. (dreaming and sound sleep states). The *Vijñānabhairavabhaṭṭāraka* says, "Wherever the mind goes whether externally or internally there, O dear one, it is supreme, there is the *parā* state on account of its all-pervading power."

Homa is also twofold, *para* and *apara*; again the *apara-homa* is twofold, gross and subtle. The *Svatantra Tr.* says, "The fire in the Mūlādhāra is the foundation of the ordinary gross *homa*. The subtle *homa* is the Prāṇāgnihotra . . ." The *para-homa* is the state after the destruction of all dualistic interpretations respecting the known, the knower and knowledge, "The *para-homa* is said to be that which being absorbed, does not arise again, in the blaze of the great eternal fire of his own Self which burns for ever without fuel."

Parāparā is a certain *mantra* which is included in the *Mantra-pārāyaṇa*. Devī is also threefold, Parā, Aparā and Parāparā. The *Varāha Pr.* says when speaking about the Trimūrtis: "The creative [energy] is said to be Parā which has the white colour. Vaiṣṇavī which is red and long-eyed is Aparā. The Raudrī (energy) is called Parāparā. These three are attained by one who really knows Rudra." *Parāparā* gives a four-syllabled *mantra*, this if added to the fifteen-syllabled, gives a nineteen-syllabled *mantra*; if added to the sixteen-syllabled it gives a twenty-syllabled *mantra*.[1]

The other meanings of the word *parāparā* may also be added.

(150)

791. Truth, wisdom and bliss (*satyajñānānandarūpā*).

The Śruti (*Tai. Up.*, II. 1) says, "The Brahman is truth, wisdom, infinity." (*Bṛ. Up.*, III. 9. 28): "Brahman is eternal, wisdom, bliss."

Or, *sati*, true wisdom, *ajña*, those who are ignorant of that, *ānanda*, such persons are without bliss; *rūpa*, gives, i.e. she causes pain to those ignorant of the true wisdom.

[1] Here the commentator does not show the reason how the *parāparā* is to be taken as four.

The Śruti (*Īśa*, 9 and *Bṛ. Up.*, IV. 4. 10) says, "Those who worship ignorance enter into deep darkness." The *Brahmā. Pr.* also says, "The *Āraṇya-śruti* condemns those who follow any but true knowledge."

Or, *satyajñāna: Satī*, Devī, *ajñāna*, ignorant of—those who are ignorant of Devī, to those she assigns *rūpa*, worlds called *ananda* (devoid of bliss). The Śruti (*Bṛ. Up.*, IV. 4. 11) says, "Those worlds are called *ananda*, which are covered with deep darkness; the ignorant and unwise men go to those worlds after death."

792. The supreme abode of the co-equal nature (of Śiva and Śakti) (*sāmarasyaparāyaṇā*).

The learned men (*Candrāloka*, v. 1) say, "We praise the ancient pair, the parents of the universe. Each is the end attained by the penance of the other." Kālidāsa says: "Śiva [Devī] milks out the essence of the co-equal nature when the waves of the enjoyer, enjoyment, and the means are calm." The Śruti also says, "Equally pre-eminent, equally fundamental, both are equal."

Or, *sāmarasya*, the worlds of Devas, with them, *parāyaṇa* abode or refuge.

Or, *rasya*, songs, *sāma*, Sāma Veda songs, *parāyaṇa*, fond of. The *Viśva* says "*Parāyaṇa* means, fond of, devoted to, dependent."

793. *Kapardinī*.

Ka, water, i.e. of Gaṅgā, *para*, the flow, *da*, sanctifies. His (Śiva's) matted hair sanctifies even the water of the Gaṅgā.

According to the commentator of the *Sū.-saṃ.*, "*Kaparda* means, earth, mockery, and praise." Hence *Kapardinī*, greatly praised.

Or, *kapardinī*, decked with the garland of cow-dung cakes. When Śiva incarnated as Mailāra, his wife called Mahālasā,

was decked with a garland of cow-dung cakes. The *Viśva* says, "*Kaparda* means the matted hair of Śiva and cow-dung cakes."

According to *Devī Pr.*, Kapardinī is the wife of Kaparda (Śiva), a deity worshipped at Chagalāṇḍa, one of the sixty-eight sacred places.

794. Garland of the *kalās* (sixty-four arts) (*kalāmālā*)

Kalā, beauty, *mā*, brilliance, *lā*, possessed of.

795. The cow of plenty (*kāmadhuk*).

That is, she fulfils all desires. Or she is the celestial cow (Kāmadhenu). The Śruti says, "May we be attended by that cow and by speech which confer strength."

796. The desire (*kāmarūpiṇī*).

Kāma, the supreme Śiva. The Kameśvara is he who desires to create the universe as described in the Śruti (*Tai. Up.*, II. 5), "He desired, let me become many, let me create beings." About whom the *Bṛ. Up.*, (III. 9. 11) speaks, "He is the Person consisting of desire, it is He, O Śākalya, who is His deity? He replied, woman is His deity."

Or, *kāma*, at will, *rūpa*, forms—she assumes any form at will (or her forms are very agreeable). (151)

797. Reservoir of science (*kalānidhiḥ*).

Kalās are described before (see comm. on name 236)

Kalās are *jīvas*. The *Bṛ. Up.* (I. 5. 15) says, "The *ātman* is the sixteenth *kalā* of him." *Kalānidhi* may mean the moon's disc.

According to the *Śiva-sūtra* (I. 3) ". . . *kalā* means body," the commentator of this explains *kalā* means action (*karman*); hence all actions end in her (*nidhi*); *Bh.-gītā* (IV. 33), "All actions, O Pārtha, end in wisdom"

798. The poetic art (*kāvyakalā*).

Kāvya, the work of poets, which is divided into various ways, namely Nāṭaka, Saṭṭaka, Bhāṇa, Ḍima, Prahasana, etc. and also described in the *Agni* and other *Prs.*

The *Viṣṇu Pr.* says, " Whether they praise him by means of poems or by means of songs, all the words form part of the body of the great Viṣṇu, who assumed the form of sound."

Or, *kalā*, the inspiration which produces poetry; because as described in the Tantras variously, a certain kind of meditation confers the power of poetical composition; or *kāvya*, Śukrācārya, *kalā* called Amṛtasañjīvinī (the power of conferring immortality).

799. Mistress of (every kind) of literary composition (*rasajñā*).

Rasa, ten modes of dramatic composition, namely Śṛṅgāra, etc.

Rasajñā means also the sense of taste.

800. Treasury of *rasa* (*rasaśevadhiḥ*).

Rasa, the nectar of Brahman. The Śruti (*Tai. Up.*, II. 6. 1): " He is the *rasa*, when this essence is obtained one becomes blessed." The *Brahmā. Pr.* also says, " *Rasa* is the supreme Brahman. *Rasa* is the supreme way, *Rasa* is the giver of light to man, *Rasa* is said to be the seed. He is the *rasa*, one having obtained the *rasa* becomes blessed. This, on the authority of the scriptures, *rasa* represents the vital breath. Who can live or who can breathe (without Him). Thus also Śruti (*Tai. Up.*, II. 6. 1) speaks. Hence, O Agastya, *rasa* is said to be both the vital breath and the giver of vital breath."

Thus ends in the *Saubhāgyabhāskara* composed by Bhāsurānanda, the ninth *kalā* called Viśva with eighth hundred.

THE NINTH HUNDRED

801. Nourished (*puṣṭā*).

Because she is the possessor of the body consisting of thirty-six *tattvas*, or possessed of many qualities, or by Brahma-rasa, or by Brāhmaṇas. The Smṛ. says, " Brahman is nourished by Brāhmaṇas." The Śruti also says, " The old Brahman becomes old through Brāhmaṇas."

802. Ancient (*purātanā*).

Because she is the first of all.

803. Worshipped (*pūjyā*).

She is to be worshipped by all, or to be attended.

804. Lotus (*puṣkarā*).

Puṣka, nourishment, *ra*, recover. *Puṣkarā* is the deity of Puṣkara Tīrtha. As there is no difference between *ra* and *la*, *puṣkalā*, means complete.

805. Lotus-eyed (*puṣkarekṣaṇā*).

The *Viśva* says, " *Puṣkara* means lotus, ether, water, elephant's trunk, end, herb, island, bird, place of pilgrimage, a certain musical note, a kind of serpent, the drum, head, sword and a fruit called Khaḍgaphala."

According to the *Pādma. Pr.*, *Puṣkara* is a certain planetary conjunction. When the sun is in the asterism called Viśākhā, and the moon is in the Kṛttikā, the conjunction is called Puṣkara and it is very rare at the place of Puṣkara." *Puṣkara* also means the earth. The *Pādma. Pr.* says, " The Devas call the pericarp of the lotus earth, the *sāragurus* (?) in the lotus, they call divine mountains. The (upper) petals of the lotus became the Mleccha country. The lower petals are the worlds of the serpents and the *daityas*. Thus by the wish of Nārāyaṇa the earth came out from the lotus . . . Hence the earth is called Puṣkara."

Kṣaṇa, festivity, or remaining inactive. The *Amara* (v. 431) says, " *Kṣaṇa* means leisure, a division of time, festivity."

Puṣkara also means the Banyan tree; because *Matsya Pr.* says, " Because there is a Banyan tree in the Puṣkara island it is called Puṣkara." The *Viṣṇu Pr.* says, " The Banyan tree is in the Puṣkara country, that is the supreme abode of Brahman." The Śruti (*Nr. Pū. Tā. Up.*, 1-1) says, " That one Prajāpati was in the Banyan leaf." Here, as he slept in the Banyan leaf, Viṣṇu himself is called Puṣkara; *Īkṣaṇa*, compassionate look—she beholds him with compassion. The *De. Bhāg. Pr.* says, " Adoration to Viṣṇu in the form of a boy asleep on Banyan leaf . . in a half verse it is said that Devī is the giver of all things."

Puṣkara, water, *Īkṣaṇa*, (she) looked. The Śruti says, " There are four *aps* (waters), namely Devas, men, manes and *asuras*."

806. Supremest light (*paraṃjyotiḥ*).

The *Bṛ. Up.* (IV. 4. 16) says, " That is light of light." *Kaṭha Up.* (V. 15), " There no sun shines, nor moon, nor stars, nor these lightnings, nor the fire." " The sun shines only when he is illumined by Him." (*Chā. Up.*, VIII. 3. 4): " The supreme light one attains." *Jyotis* here means illuminator, for we see the same meaning given in such places, " the illuminator of the mind . . ." (*Bṛ. Up.*, III. 9. 10).

Paraṃjyotis is the eight-syllabled *mantra* described in the fifth chapter of the *Dakṣiṇāmūrti-saṃ*. (152)

807. Supreme abode (*paraṃdhāma*).

Dhāman, light. The *Bh.-gītā* (XV. 6), " The sun never illumines That, nor moon, nor fire. After reaching it when one does not return, that is my supreme abode."

Dhāman, the states of consciousness, *para*, beyond—she is beyond the states of consciousness. Gauḍapādācārya (I. 5), " The man who knows both the object of enjoyment

as well as the enjoyer is never stained though he enjoys in the three states." The *Sūta-saṃhitā* (IV. 11. 32 and 33) says, " He who knows the three states, namely waking, dreaming, and sleeping, he is the Self, that is not the object, the object is super-imposed upon that. I take refuge in the supreme abode which is the evidence of the three abodes, characterized by reality, wisdom, bliss, etc. and is the meaning of the word ' I '."

Dhāman abode. The Śruti (*Kaṭha. Up.*, III. 9) says, " That is the supreme abode of Viṣṇu." The *Kūrma Pr.* also says, " My energy is, Maheśvarī, Gaurī, spotless, tranquil, reality, knowledge, bliss, the supreme abode. Thus the Śruti says."

808. Supreme atom (*paramāṇuḥ*).

The Śruti, (*Kaṭha. Up.*, II. 20) " More subtle than the atom," that is, difficult to know.

The *Paramāṇus* (primordial matter) of Logicians are her forms. Or, *parama*, supreme, *aṇu*, *mantra*.

809. The supremest of the supreme (*parātparā*).

She is supreme over Brahmā, Viṣṇu and Rudra.

Or, *para*, the age of Brahmā—she is beyond that. The *Kāli Pr.* says, " The day and night of the Brahmā is called Para, the half of that is called Parārdha. Such is the day to the Lord, so also the night. He who is grosser than the gross and subtler than the subtle has neither day nor night, nor year .

810. Bearing a noose in her hand (*pāśahastā*).

The noose is in her lower left hand; or she removes the bonds (*pāśa*) with her hand.

811. Destroyer of the noose (*pāśahantrī*).

The *Harivaṃśa* says, " When she had burst the bonds of Aniruddha who was bound by the serpent-noose, which

was like a thunderbolt, who was distressed in mind, she addressed him, offering to confer boons on him, etc.

812. Destroyer of hostile charms (*paramantravibhedinī*).

Para, those who hate her devotees, i.e. kings; *mantra*, certain energies which are included in the three energies, namely the energy of lordship (*prabhuśakti*), council (*mantraśakti*) and armed force (*utsāhaśakti*).

Or, *para*, by enemies, *mantra*, the magical charms, or the *mantras* of the magical weapons. The *Harivaṃśa*, when Indra sends words about Pradyumna, says, " To destroy that weapon you must now remember Devī."

Or, *para*, superior, *mantra*, the fifteen-syllabled *mantra*, *vibhedinī*, (she) divides into twelve kinds. For it is said in the Tantras " Manu, Candra, Kubera, Lopāmudrā, Manmatha, Agastya, Agni, Sūrya, Nandi, Skanda, Śiva and Krodhabhaṭṭāraka [Durvāsas], these twelve are the devotees of Devī."

Para, superior, *mantṛ*, those who meditate (on Devī), *avi* their sins, *bhedinī*, destroys. The *Liṅga Pr.* says, " The word *avi* in the scriptures means sins, say the Brāhmaṇas. It is called *avimukta* (freed from sins) because it is freed from that (sin) and freed also from illusion." (153)

813. Shapely (*mūrtā*).

814. Shapeless (*amūrtā*).

That which has form is called *mūrta*. (Earth, water and fire); *amūrta* means air and ether which are formless.

Or, *mūrta*, the five gross elements mingled with each other; *amūrta*, the subtle elements which are not mingled with each other. For we see the above two explanations given by the comm. in the Śruti (*Br. Up.*, II. 3. 1), " Brahman has two forms, Mūrta and Amūrta."

Or, *mūrta*, universe, *amūrta*, Brahman. The *Viṣṇu Pr.* says, " That Brahman has two forms, Mūrta and Amūrta,

these two respectively perishable and imperishable and both are in all beings. The imperishable is the ever remaining Brahman, the perishable is the whole universe." The Logicians explain the word *mūtra* that which has motion, but we should not adopt their theory as it has no foundation.

815. Satisfied with the perishable (offerings) (*anityatṛptā*). Because she is pleased only by devotion.

Or, *aniti*, (lit. breath) *jīvas*, *atṛptā*, not satisfied. Because in the Śruti (*Kaṭha. Up.*, II. 25) it is said, " That both *brāhmaṇa* and *kṣatriya* are Its food.

Or she is pleased with everything (*na-iti. atṛptā*; here two negatives make the ordinary meaning forcible). The *Bh.-gītā* (IX. 26), " He who offers with devotion a leaf, a flower, a fruit, or water, I accept from the striving Self." The meaning is whatever is given with devotion gives her satisfaction.

816. The swan of the Mānasa lake of the Muni's mind (*munimānasahaṃsikā*).

Or, *muni*, of *munis*, *Māna*, to please, *sahaṃsikā*, (lit. a dancer with bangles on the ankles), i.e. she takes delight in pleasing the *munis*.

817. Of fixed vows (*satyavratā*).

Satya, Brahman alone, *vrata* dear; or *satya* truth alone is her vow. The meaning is she is attained by the vow of observing the utterances of truth.

Or, *satya*, giving result quickly, *vrata*, such are vows to her. The *Vi. Bhāg. Pr.* (book X) says, " To attain Kṛṣṇa, the cowherd girls made a vow to Devī and quickly obtained their desired objects.

Or, *satyavrata* means what Śrī Rāma said (in the *Rāmāyaṇa*, VI), " One who once approaches me, with a request ' I am

yours, on him I confer fearlessness from all beings. This is my vow."

According to the *Śiva-sūtra* (III. 27) "The cure of the body is a vow" (*satyavrata*). The commentator says, "To take care of the body which is filled with the nectar of devotion to Śiva is a vow, that should be performed, hence the care of the body should not be neglected." Such a vow is necessary. Hence Bhaṭṭotpala asks for bodily health in these words: "May this body, nourished by the nectar derived from the pure Śakti [another reading, from pure devotion] manifested in me, remain long to enjoy thy worship."

Satyavrata is a *brāhmaṇa* who frightened by a boar exclaimed, *ai*, *ai*, and through his penance became a devotee of Devī and a great poet. This story is related in the *De. Bhāg. Pr.* (book III): "There was a *brāhmaṇa* named Satyavrata, illiterate, very foolish, hearing the syllable from the mouth of the boar, and repeating from that time this syllable without the final *m*, in course of time became the best of the wise. By his merely uttering the word *ai*, Devī became pleased and made him the king of poets, etc.

818. Reality (*satyarūpā*).

Satya that which persists throughout the three times. *Satya*, truth, *rūpa*, protects. The Bahvaṛcas (*Ṛgveda*, VII. 104. 12) say, "*Satya* and *asatya* are two opposites, of these two, *satya* is that which is direct, that Soma (Śiva with Umā Devī) cherishes, and he destroys the other [*asatya*]."

819. Pervading all hearts (*Sarvāntaryāminī*).

Sarva, all beings, *anta*, the senses, *yāminī*, directs. The Śruti (*Bṛ. Up.*, III. 7. 3): "This is thy Self which is within all and is immortal." The *Māṇ. Up.* (6) also says, "This is within all and is the origin of all."

Or, *Sarva*, all and *antaryāminī*, entered in all, i.e. she is all in all and entered in all. The Śruti says (*Tai. Up.*, II. 6. 1): " Having created that, he entered into it, after entering it, he became animate and inanimate." The Smṛti also gives explanation to the word *sarva* thus: " Because She always knows the beginning and the end of everything and as she creates being and non-being, She is called Sarvā."

820. Faithful spouse (*satī*).

Or, *satī*, reality. This is the name of the daughter of Dakṣa. The *Brahmā. Pr.* says concerning the daughter of the Himavān, " She, who was before, Devī, the faithful spouse (*satī*), became Umā, she ever dwells with Śiva and he is never deserted by her." (154)

821. *Brahmāṇī.*

Brahma; aṇi tail (of a bird). She is the Brahman which forms the tail of the *ānandamaya* sheath (compared to a bird; see *Ved.-sūtra*, I. 1. 12-19).

Or, Brahmā, *ani* gives life—she gives life to Brahmā. The *Devī Pr.* says, " She is called Brahmāṇī because she creates or gives life to Brahmā."

Or, *Brahmā*, the grandsire and she is his spouse.

822. Brahman.

That which is to be attained by liberated souls; or *Brahman*, is the knowledge of the undifferentiated Self. The *Viṣṇu Pr.* says, " That knowledge is called Brahman which annihilates duality, mere being, transcending speech, cognised by the Self alone."

823. The mother (*jananī*).

She is the creator of the whole universe. This name may be compiled with the previous name as " Brahma-jananī ".

824. Of manifold form (*bahurūpā*).

The *De. Bhāg. Pr.* says, " She is formless because she is supreme, she is many-formed because of her activity." Though she is of the nature of Para-brahman she is the agent of action, such as the slaying of Bhaṇḍāsura, etc. As she assumes such forms she is said to be many-formed. The *Gauḍapāda-sūtra* (8) says, " Though one, she becomes many in order to destroy Bhaṇḍāsura." The *Devī Pr.* also, " Her forms are many, immovable and movable,—Devas, men, animals, hence Devī is called many formed." *Sū.-saṃ.* (IV. 47-64) says, " I adore Her who is the supremest of the supreme, who is one and two, and sixteen and thirty-two." *Two*, may mean vowel and consonant. The vowels are sixteen and consonants are thirty-two *La* and *Ḷa* are the same; *Ha* is the root of all and is not counted among the consonants but properly speaking the consonants are thirty-three. *Ha* is the beginning syllable of this *Sahasranāman* (*Hayagrīva* . . .) it is the origin of all and therefore the number is thrity-two. The *De. Bhāg. Pr.* says, " Lakṣmī (the syllable *Ha*) shines like a dancer through the manifestation of speech." The *Vāmana Pr.* aslo, " This universe is known as manifold, she is everywhere, hence Śiva is said to be many-formed."

Or, Bahurūpā: she is the wife of the countless Rudras as described in the Śruti (Rudrādhyāya), " There are countless Rudras in the world," she is many-formed. The *Varāha Pr.*, " The dark (*tamas*) energy called Raudrī is said to be Cāmuṇḍā. There are nine crores of different Cāmuṇḍās. The *rājasī*, passionate energy, the protector of the universe, called Vaiṣṇavī, has differentiated into eighteen crores of energies. The energy of Brahmā belonging to *satva* is said to be infinite in number; of all these energies, O earth, the divine Rudra is the husband as he is in all. All these great

energies are forms created by Śiva, and he attends to all as their husband. One who worships these (energies), Rudra becomes pleased with him; these energies are also delighted with him; of this there is no doubt." Concerning these things the *Nṛsiṃha Pr.* says, " Umā alone in many forms is the wife [of all the forms of Śiva]." The *Tripurāsiddhānta* also, " O fair-faced one, Lopāmudrā, Saubhāgyā, and the great Vidyā, the sixteen-syllabled one, are said to be the wives of Paraśiva O beloved one, Śyāmalā, Śuddhavidyā, Hayārūḍhā, Parā, are said to be the wives of Sadāśiva. Mahārdhā, Dvādasārdhā, Vārāhī, Bagalāmukhī, Turīyā, Bhuvaneśī, the supreme Śāṃbhavī, listen to me, are the wives of Rudra. Tiraskāriṇī, Lakṣmī, Miśrā, Kāmakalā, are said to be the wives of Viṣṇu, and Annapūrṇī to Śiva. Vāgvādinī, and Bālā are the wives of Brahmā. The Navadūtīs, Hasantī, the deities of Navasiddhas, these and other many energies are your forms." Similarly the meaning of the name Bahurūpā is variously given in every Purāṇa, in every Upapurāṇa, in every Tantra, but is here omitted to avoid prolixity.

825. Adored by the wise (*budhārcitā*).

The *Bh.-gītā* (VII. 16) says, " O Arjuna, good men of four kinds worship me, he who is in trouble, he who desires knowledge, he who desires wealth, and the wise man."

826. Creator (*prasavitrī*).

Mother of the world consisting of ether, etc., or of the people. The *Vi. Dharmottara* says, " Because she generates the beings she is called Savitā." The *Bhagavatī Pr.* also, " From her proceeded all things from Brahmā to the inanimate creation and the universe also proceeded from her, from *mahat* to substance, I adore that supreme mother."

29th verse divides 49 names.

827. Wrathful (*pracaṇḍā*).

The Śruti (*Tai. Up.*, III. 8. 1) "For fear of Him the wind blows." Kāmandaka also says, "How can one without possessing a moiety of anger and whom the people do not fear enforce righteousness?" Since she inspires fear the Śruti (*Kaṭha. Up.*, VI. 2) says, "It is a great terror, a raised thunderbolt." In the *Ved.-sūtra* (I. 3. 39) "the thunderbolt" is explained as Brahman.

Or, *pra*, fond of, *caṇḍā*,, a kind of flower called Śaṅkha flower; *pracaṇḍā*, shining one. The *Viśva* says, "Caṇḍa means, a kind of perfume (Dhanaharī), the Śaṅkha flower, anger, and *pracaṇḍa* means Durvaha, a kind of white Karavīra, and a brilliant man."

828. Ordinance (*ājñā*).

The desire of the Lord in the form of command and prohibition as expressed in the Vedas. So in the *Liṅga Pr.* Śiva says, "For she is not to be considered to be *prakṛti* (matter), nor *jīva* (life), nor *vikṛti* (a secondary product). My eternal five-faced, holy ordinance which delivers the world from fear, proceeded of old from my mouth." The *Śiva Pr.* also, "Through this established divine ordinance of Rudra alone comes salvation."

Or this name may be taken as 'Jña,' the knower—She is the person who is the enjoyer of the *guṇas*: The *Liṅga Pr.* says: "They say that by the word *jña* is meant the Person, the enjoyer of *guṇas*." According to the *Kośa* "*Jña* means Brahmā, Mercury and a wise man." The Śruti (*Śve. Up.*, VI. 2) "*Jña* is the death of the death, possessed of attributes, omniscient."

829. Foundation (*pratiṣṭhā*).

Because she is the foundation of the whole universe. The Śruti says, "She is the foundation of the extended universe." The *Sū.-saṃ.* (*Bh.-gītā*, III. 28) also: "This

supreme consciousness is the foundation of all things." The sixteen-syllabled metre is also called Pratiṣṭhā.

. A certain Kalā which resides in the water *tattva* is also called Pratiṣṭhā; the *Śaivāgama* gives its characteristics thus: "That Kalā which gives manhood and which increases the devotion to Śiva is called Pratiṣṭhā which establishes one firmly (in the Lord)." The *Viśva* says, "*Pratiṣṭhā* means importance of the attainment of Yogā and the four-syllabled division (i.e. one-fourth part of a verse)."

830. Of form experienced (*prakaṭākṛtiḥ*).

Prakaṭa, experienced by all, *ākṛti*, her nature. The *Sū.-saṃ.* (I. 8. 36), "All men know Him as the idea of 'I' yet through delusion they do not recognize him as Śiva."

Prakaṭas are the Yoginīs established in the first circle (of the Śrīcakra), *ākṛti* they are Her form.

Some take it as *a-prakaṭā* meaning secret or *ap*, in water, *prakaṭā*, manifested. The Śruti says (*Mahā-Nā. Up.*, XIV. 1) "All this was indeed water." (155)

831. Lord of senses (*prāṇeśvarī*).

Prāṇa, senses; in the *Ved.-sūtra* (II. 4. 14) "There is guidance of *prāṇas* by fire, etc." it is established by discussion, the existence of the ruling deity. *Prāṇa*, the five vital breaths. The Śruti says, "He is the breath of breath." Or *pra* exalted, *ana* Vedas. The Śruti (*Kaṭha Up.*, II. 15) says, "All Vedas point out the same abode."

832. Nourisher of senses (*prāṇadhātrī*).

The vivifier of all the universe.

Prāṇa, the eleven senses (including mind). In the passage of the Śruti, "All the *prāṇas* follow the *prāṇa* when it goes out," *praṇa* is explained to mean the senses. The same explanation is given also in the *Ved.-sūtra* (II. 4. 5): "The *prāṇas* are seven, on account of this being understood

from scriptural passages and of the specification of those seven."

833. Fifty Seats (*pañcāśatpīṭharūpiṇī*).

Pañcāśat (fifty): the expression here generally stands for fifty-one. Hence Harṣadīkṣita in commenting on the first verse of the *Śāradātilaka* "His body is eternal bliss, etc." explains fifty as fifty-one.

The fifty-one seats (*pīṭhas*) are from Kāmarūpa to Chāyāchatra. (See *Yoginīhṛdaya* for the 51 names, III. 40-46). Therefore in the *Pīṭhanyāsa* which is included in the *Ṣoḍhānyāsa*, the fifty-one *pīṭhas* are mentioned. The *Brahmā. Pr.* says clearly on this point: "Then must be established in order the fifty-one *pīṭhas* . . . Those [*pīṭhas*] possessed with the order of letters should be established in their [proper] places of letters." The *Yoginīhṛdaya* (III. 39-46) also says, "O beloved one, one should establish the *pīṭhas* in the places of divine letters [*mātṛkās*] . . . These *pīṭhas* are said to be the forms of letters." Thus by saying that the *pīṭhas* are the places of letters, it is explained clearly that the *pīṭhas* are fifty-one. In the commentaries on the above works it is explained that the alphabet from *A* to *Kṣa* is to be established in each place and the *nyāsa* of the *pīṭhas* should be performed in each place of them (letters). The author of the *Sundarīmahodaya* says that the *pīṭhas* are only fifty, having the syllable *kṣa* out of count. This is wrong because the above quotations (from *Jñānārṇava*, etc.) regulate the *pīṭhas* according to the *mātṛkās*.

834. Unfettered (*viśṛṅkhalā*).

Śṛṅkhalā, fetters, the bondage of action, etc. as they are the cause of bondage. So great men say, "O Lord, destroy my good actions as well as my bad actions; when the fetters are on the feet it makes no difference whether they are of

gold or iron." The meaning is that ordinances and prohibitions only apply to the ignorant.

Or, *viśṛṅkhalā*, naked. Because at Alambura and other sacred places Devī is seen in that form.

835. Abiding in lonely places (*viviktasthā*).

Vivikta, according to the *Kośa* means, lonely and holy places. The *Hārīta Smṛ.* says, "The ground is everywhere holy where no people are seen." Even an inhabited region becomes sanctified. Though the word *vivikta*, means both the region of righteous people as well as an uninhabited place, it here means lonely place; because neither in a bad nor in a crowded place do we find a tendency to meditation.

Or, *vivikta*, those who are able to discriminate between self and not-self; *sthā*, she resides in such persons.

836. Mother of warriors (*vīramātā*).

Vīra, chief among devotees, or those slain in battle. *Mother* because she benefits them.

Vīra, according to the *Viśva*, means, the vessel which contains the mead, *mātā*, measurer. *Vīra* is a name of Gaṇeśa. In the *Pādma Pr.* Śiva when speaking about Vīra says, "This Vīra, O Devī, is always dear to my heart, he is the teacher of wonderful feats, he is worshipped by multitudes of Gaṇeśas." After hearing this Devī replies, "I desire to have such a son, O Purāntaka, when shall I see such a bliss-conferring son?" Then Śiva says, "Let this man be thy son, who is pleasing in our eyes. Through you that son will become accomplished," Sūta said: "Thus having spoken, she, the daughter of Himavān, delighted, sent Vijayā, [her servant] to fetch Vīra quickly."

837. Mother of the ether (*viyatprasūḥ*).

The Śruti (*Tai. Up.*, II. 1): "The ether is originated from the Self." (156)

838. Giver of salvation (*mukundā*).

Mukunda is Viṣṇu. The *Tantra Rāja* says when describing the different *Gopāla-mantras*: " The first Lalitā once appeared in a male body as Kṛṣṇa; she left the world uncontrolled as she slept and became inactive. Then she was surrounded by her own energies in the form of Gopīs, in order to sport with them she divided her form into six, etc." *Mukunda* means also a precious stone.

839. Abode of salvation (*muktinilayā*).

There are five kinds of salvations.

840. Whose body is the root (*mūlavigraharūpiṇī*).

Mūlavigraha, the Rājarājeśvarī Śakti, which is the root of all other energies such as Bālā, Bagalā, etc. So there are ten *sūtras* in the *Gauḍapāda-sūtras* which treat of this. The *sūtra* 2 describes the threefold division of the same one *vidyā*, namely " Śāṃbhavī, Vidyā and Śyāmā," and it is described in the succeeding *sūtras* that each of these three produces many different energies.

841. Knower of thought (*bhāvajñā*).

Amara (verse 476) says, " *Bhāva* means existence, nature, idea [or intention], action, Self, birth "; the *Amaraśeṣa* adds, " womb, sage, wealth, compassion, sport, dominion." According to the *sūtra*, *bhāva* means *dharma*; according to a passage in the Smṛti, (the stories chiefly dwell on the *bhāva*) means meditation. The root (*bhū*) means the pure unconditioned one. Yāska says, *bhāva* means the six kinds of modifications, namely being, birth, growth, etc. (*Nirkuta* I. 1. 3). The six categories of the logicians are also called *bhāvas*. *Bhāva*, those who are involved in earthly existence (Bhava), or *bhāva*, the followers of Bhava (Śiva); *bhāva*, also means devotion according to the *Pāṇini-sūtra* (IV. 3. 95). *Bhā*, means light, *vā*, to go, i.e. the sun and other luminaries

depend on Her; the *bhāva* means also the first interpretation of the six interpretations of the *mantras* as given in the *Yoginī-hṛdaya* (II. 15).[1]

842. Destroyer of pains of earthly existence (*bhavarogaghnī*).

The *Rāmāyaṇa* (book VII): "I see no medicine except Vṛṣabhadhvaja, [Śiva, lit. the bull on the flag]." The *Śiva Pr.* also says, "Just as the remedy for all diseases is naturally in opposition, so Śiva is foe of the pains of *saṃsāra*."

843. Turning the wheel of earthly existence (*bhavācakrapravartinī*).

She turns the wheel of *saṃsāra* like a wheel. The *Manu Smṛ.* (XII. 124) says, "He, pervading all the beings by the five forms and constantly making them, by means of birth, growth and decay revolves like a wheel." The *Vi. Bhāg. Pr.* also, "Thou art alone the Lord of the bondage and release of the whole universe. Wise men worship thee, Hari, the remover of pain of those who take refuge in thee."

Bhavacakra, the Anāhatacakra, (heart) because it is the place of *Bhava* (Śiva).

A *cakra* is defined in the Tantras as consisting ot angles and petals, in the Anāhata there are no angular figures, how then can it be called a *cakra*? Hence the saying (no. 485) "Residing in the Anāhata, lotus." For lotus is that which consists of petals alone, that which consists of angles alone is called *yantra*, according to the *siddhānta* (settled opinion). That is not so. The commentator on the *Vidyāratna* thus replies: The Mūlādhāra and other centres are called *cakras*, some apply the word *cakra* in a figurative sense by attributing angles to the petals. This is also wrong. If the petals are angular, they are not petals but angles and the figure is

[1] The six meanings are *bhāvārtha*, *sampradāyārtha*, *nigarbha*, *kaulika*, *sarvarahasya* and *mahātattvārtha*.

a *yantra*. The meaning of the above commentator (on *Vidyāratna*) is that as there are angles in the pericarp of these lotuses (Mūlādhāra, etc.) they are properly called *cakras*, like the Binducakra, Aṣṭadala, Ṣoḍaśadala, Vṛttatraya and three Bhūgṛhas which are included in the Śrīcakra.

Or, *Bhava*, Śiva, *cakra*, mind, *pravartinī*, she guides. For the *Viṣṇu Pr.* says, *cakra* means mind, " Viṣṇu bears in his hand, mind in the form of disc [*cakra*] which is constantly in motion, swifter than wind." (157)

844. Prototype of the metres (*chandaḥsārā*).

Chandas, according to the *Paiṅgala Tantra* means Vedas; or Gāyatrī, etc. The *Viśva* says, " Chandas means metre; Veda, unrestrained conduct, desire," and "*sāra* means strength, marrow, fixity, rule, water, wealth, superiority." Here *Chandas*, Veda, i.e. the Upaniṣad portions, *sāra* (fixity), her nature is established in the Upaniṣads.

Or, *Chandas* is Gāyatrī and other metres, *sāra*, her form is fixed. Among the metres Gāyatrī is the essential one, the *Pañcadasī* is its essence. Thus it is said in the *Varivasyārahasya* (I. 2-4): " For the sake of attaining that [knowledge] fourteen methods are promulgated in the world as means. Among these the Vedas are the essential, in them the Gāyatrī, of this there are two forms, of these the first is the one which is uttered by all, the other is completely concealed in the four Vedas, even the Veda Puruṣa (Veda personified) speaks out that *vidyā* by the use of symbolical words such as, ' Kāma, Yoni, Kamalā,' and not openly." The *Tripurā Up.* (16) " Kāma, Yoni, Kamalā, Vajrapāṇi, Guhā, Hasā, Mātraiśvā, Abhra, Indra, again Guhā, Sakalā with Māyā, thus is the ancient *vidyā*, the universal mother of the world." This indicates the *Kādividyā* (vide *supra* I. 17 comm.). The *Paiṅgala Tantra* says, in two *sūtras* . . . the complete Śrīcakra

(Mahāprastāra) is explained though there is an infinite number of words; they are all included in this (Mahāprastāra), as it is shown in the work, *Chandobhāskara*.

Chandas also means the science of metres, *sāra*, greatness, i.e. Devī (is praised) by the *vaikharī* form of speech.

Or, *Chandas*, unrestrained (mental) motion. The *Vijñānabhairavabhaṭṭāraka* says, "Wherever the mind finds pleasure thither it is directed, this supreme bliss becomes manifest." So according to this whatever gives the perfect devotee delight that is righteousness, whatever displeases him is unrighteousness. It is said in the *Śākuntala* (by Kālidāsa in the prologues), "In doubtful points the opinion of the wise is the authority." The precepts of the Smṛtis are only binding up to the attainment of perfection (*prauḍhollāsa*), for the *Kalpa-sūtra* (of Paraśurāma) says, "Ethical precepts [are to be observed] until perfection." The same thing is meant by the *Kaula Up.* when it says, "Righteousness is unrighteousness, unrighteousness is righteousness." The *Yoginīhṛdaya* also (III. 208) says, "Whether he drinks or dances or vomits or eats or meditates on the supreme unity, let him follow his own inclinations in peace." The desired objects of those whose minds are absorbed in contemplation are necessarily righteousness. Hence the Smṛtis (Manu, II. 6) say, "Righteousness means what is ordained in the Śrutis and Smṛtis, the custom of holy men as well as that in which the mind delights,"—that is the mind devoted to contemplation—otherwise licence would be permitted; *sāra*, rule.

Chandas, desire, *sāra*, permanent form, because Devī is in the form of *icchāśakti*.

845. Essence of the scriptures (*śāstrasārā*).

This and the next name should be explained as the preceding one.

Śāstra, Vedas, for it is explained in the *Ved.-sūtra* (I. 1. 3) "From its being the source of Śāstra." The doctrine of the followers of Tantra also is that which lays down rules (*vidhi*) is Śāstra; or *sāstra*, the Mīmāṃsā, etc. which follow the Vidhiśāstra. The *Bhāmatī* (comm. on Śrī Śaṃkarācārya's comm. on the *Ved.-sūtras* by Vācaspati-Miśra) says, "That is called Śāstra by which, whether revealed texts or otherwise (Veda or Smṛti), men are instructed to act or to refrain."

846. Essence of the *mantras* (*mantrasārā*).

Mantra may mean Vedas, or the *mantras* in the Tantras, or the sixty-four books about *mantras*.

847. Slender waisted (*talodarī*).

If the syllable *A* be added the name becomes A-talodarī: the *atala loka* is her waist when she assumes the *virāṭ* form.

848. Exalted fame (*udārakīrtiḥ*).

Or, *ud*, exalted, *ā*, all-pervading, *ara*, quickly obtained, *kīrti*, fame, i.e. by worshipping Devī. The *Kośa* (verse 28) says, "*Ara* means lightness, quickness."

Or, *ṛ*, the mother of Devas, her sons are called *āras*, *ud*, beyond, *kīrti*, fame, her fame excels that of the Devas.

Or, *āra*, Maṅgalā and other deities, *ud*, dispels, i.e. the utterances (of the name of Devī) dispel the influence of the bad deities such as Maṅgalā, etc.

Or, *ud*, the golden Intelligence which resides in the disc of the sun. The Śruti (*Chā. Up.*, I. 6. 6), "He that resides in the sun, the golden person . . . His name is *Ud*"; *aras* certain kinds of weapon, i.e. Her fame is a weapon against the Person in the sun. The meaning is by worshipping Her one obtains fame excelling the fame of that Person.

Or, *āra*, the two lakes of nectar, *ud*, exalted, i.e. Her fame is equal to that of the two lakes. This is explained in the Śruti (*Chā. Up.*, VIII. 5. 4): "In the city of Brahman,

called Aparājitā (unconquerable) to be obtained by those who worship the qualified Brahman, there are two lakes of nectar resembling oceans by name Ara and Ṇya." The same is again explained by Ācārya also in the *Ved.-sūtra* (IV. 4. 22): "There is non-return according to scriptures."

849. Her glory is exalted (*uddāmavaibhavā*).

Dāma, rope, that which limits, *ud*, beyond.

850. The letters (*varṇarūpiṇī*).

There are sixty-four letters; these make up her form. The *Pāṇiniśikṣā* says, "According to the Śāṃbhava school there are sixty-three or sixty-four letters, these are promulgated by Svayaṃbhu in the Prākṛt or Saṃskṛt language." (158)

851. Bringing peace to men consumed by birth, death and decrepitude (*janmamṛtyujarātaptajanaviśrāntidāyinī*).

Viśrānti, happiness in oneself.

852. Proclaimed by all the Upaniṣads (*sarvopaniṣad-udghuṣṭā*).

Sarva (all), *Aitareya* and other Ups. *Upaniṣad*, secret, it is explained thus in the commentaries (on *Chā. Up.*, I. 1. 10), "For whatever one does by knowledge, faith, by *upaniṣad*, that alone becomes very powerful." The derivation of it is given by Ācārya thus: "Bringing the Self near [*upa*] to Brahman, which is opposed to duality, and destroying ignorance [*niṣad*] and what arises from it, hence it is called Upaniṣad."

Udghuṣṭa: *ud*, exalted, i.e. unity, *ghuṣṭa*, according to the *Kośa* "loudly proclaimed". The meaning is: in each Upaniṣad is ordained a different kind of worship without real difference. This is clearly explained in the *Ved.-sūtra* (III. 3. 1): "The cognitions intimated by all the Vedānta texts are identical on account of the non-difference of injunction and so on."

853. She is the *kalā* called Śāntyatītā (*śāntyatītakalātmikā*).

The *kalā* in the ether is called Śāntyatītā. The Śaivāgamas describe its nature thus: "*Śāntyatītakalā* annihilates duality and bestows bliss." (159)

854. Fathomless (*gambhīrā*).

Gambhīra is the large tank (*mahāhrada*). The *Śiva-sūtra* (I. 23) says, "By meditating on *mahāhrada* (one derives) the experience of the power of the *mantra*." The commentary: "*Mahāhrada* means the supreme Divine energy. Meditation (*anusaṃdhāna*) means the feeling of being merged in that. *Mantravīrya* (the power of *mantra*), the cognition of the *pūrṇāhaṃtā* (complete egoism)." "*Anubhava* [experience], the clear manifestation, of the Self." In another place also, "The supreme queen is knowledge. She emanates first the energy of desire and then gross objects as well as souls with their qualities of activity, purity, and infinity, etc. Hence *mahāhrada* means Devī who pervades the universe and is beyond space and time."

Or, *gaṃ*, the Gaṇapatibīja, i.e. Gaṇapati, *bhī*, fear, *ra* drives out.

855. Residing in the ether (*gaganāntaḥsthā*).

Gagana, ether in the heart, or the elemental ether, or the supreme Ether. The Śruti (*Śve. Up.*, III. 9) says, "She is the one abiding like a firm tree in the sky."

Or, *gagana*, ether, *anta*, its destruction, *sthā*, she remains (even after the destruction, of the ether).

Or, *gagana*, the syllable *ha*, *antaḥstha*, the syllables, *ya*, *ra*, *la* and *va*, these represent the *bījas* of the five elements.

856. Proud (*garvitā*).

Supreme egoism concerning the creation of the universe.

857. Delighting in the songs (*gānalolupā*).

Gāna, consists of four things, namely *tata*, *ānaddha*, *ghana* and *suṣira*.

Gāna is a musical instrument, or one of the two kinds of *Sāman* (of *Sāmaveda*), Śārīra, or Gāndharva.

858. Free from imaginary (attributes) (*kalpanārahitā*).

Kalpanā, the waves of the objective world, because they are only imagined.

Or, *kalpa*, even in the *pralaya*, *nāra* to men, *hitā*, friend. *Nara*, Brahman. For it is said " As he is the leader (*nayati*), hence the eternal Brahman is called Nara."

The souls are called Nāras because they belong to Nara; *hitā*, in the time of universal dissolution she does good to souls by keeping them in her belly in the form of *vāsanās* (tendencies). In the time of creation and preservation there is no need to question her benevolence. The *Aṣṭhāvakragītā* says, " In me who am the infinite ocean of consciousness, the souls like waves naturally rise, beat, play and return; wonderful."

859. Goal (*kāṣṭhā*).

The period of time consisting of eighteen minutes is called *kāṣṭhā*, also it means Dāruharidrā (a piece of certain wood).

Kāṣṭhā is the final doctrine set forth by the Vedānta passages. The *Sū.-saṃ.* says, " whether visible or invisible, real or unreal it is the supreme Śiva. Thus the final declaration of the Vedānta passages is called Kāṣṭhā." The Śruti (*Kaṭha. Up.*, III. 11): " She is the goal, she is the supreme way."

Kāṣṭhā is the wife of the supreme Śiva in the form of the ether called Bhīma and the mother of heaven. The *Liṅga Pr.* says, " The divine Śiva called Bhīma in the form of ether giving space for all things animate and inanimate.

The wife of this glorious divine, supreme Bhīma, is called Kāṣṭhā; (heaven) is their son." The *Vāyu Pr.* also repeats the same.

Kāṣṭhā, as she stands after crossing. The Śruti (*Śve. Up.*, III. 14) says, "He stood ten inches beyond." The *Bh.-gītā* (X. 42), "I do abide by a portion prevailing this entire universe."

860. End of sin (*akāntā*).

Aka, sin and pain.

861. Having the half body of her husband (*kāntārdha-vigrahā*).

Kānta, supreme Śiva.

Ka, the syllable *ka*, *anta*, the end of it, i.e. the syllable *kha*, i.e. heaven, *ardha*, a division. The meaning is the heaven is a part of her body. The Śruti (*Chā. Up.*, III. 12. 6), "The beings form only one portion of him, the three immortal portions are in heaven." (160)

862. Free from cause and effect (*kāryakāraṇanirmuktā*).

Kārya, the categories, *mahat*, etc., *kāraṇa*, Mūlaprakṛti. Because in the *caitanya* (Brahman) these things do not exist. The Śruti says, "He has neither cause nor effect."

863. Outflowing with desire and pleasure (*kāmakeli-taraṅgitā*).

Kāma, Kāmeśvara.

864. Wearing shining gold ear-rings (*kānatkanakatāṭaṅkā*).

865. Having a body merely for the sake of dalliance (*līlāvigrahadhāriṇī*).

Līlā, without effort, *vigraha*, different incarnations. *Līlā* is the name of the queen of Padmarāja. She is mentioned in the *Yogavāsiṣṭha*: "There was in this royal family one named Padma . . . he had a beautiful chaste wife named Līlā." (161)

866. Unborn (*ajā*).

The Śrutis (*Śve. Up.*, IV. 5): "The one, unborn; he was not born, will not be born." The *Mahābhārata* also: "I was not, am not, and will not be born at any time, I am the Kṣetrajña of all beings, hence I am called Aja" For birth is always followed by death, for the *Bh-gītā* (II. 27) says, "Certain is the death of one who is born, certain also is birth of him who is dead."

867. Free from decay (*kṣayavinirmuktā*).

Kṣaya, house, *vinirmuktā*, freed, i.e. those who obtain salvation are seen while living as householders. The meaning is that their houses are abandoned from fear of worldly objects by those who desire salvation, but salvation is obtained by the devotees of Sundarī even while they are in their houses. We have discussed this in our *Śiva-stuti*. "If you desire the supreme abode do not abandon your own abode; remember in your heart the name of the foe of *kāma*, the way to the supreme abode."

868. Beautiful (*mugdhā*).

Some prefix *A* making the name *amugdhā*, not ignorant, i.e. her devotees are not ignorant. The *Viśva* says, "*Mugdha* means beautiful and ignorant."

869. Easily pleased (*kṣipraprasādinī*).

Kṣipra, quickly, by a few days' worship. For the *Saura Pr.* says, "O *dvijas*, by worshipping other deities salvation is gradually obtained, but by worshipping the Lord of Umā one is freed in the same incarnation." This refers to those who practise excessive devotion. For others the *Śiva Pr.* says, "Though he has only a little faith that mortal will not surely undergo the pain of the womb after the third birth." Confirming the above, the *Tantrarāja* says, "The prayers, oblations, worship, etc. performed without regularity make one fit [for salvation] in the next birth."

870. Worshipped internally (*antarmukhasamārādhyā*).

Antarmukha, introspection, i.e. worshipped by those capable of introspection.

871. Difficult of attainment by those devoted to external objects (*bahirmukhasudurlabhā*).

The *Sau. La.* (v. 95) says, "Difficult of attainment by those whose senses are wavering." (162)

872. Triple revelation (*trayī*).

That is the *Ṛk*, *Sāman* and *Yajur* Vedas. In the *Kūrma Pr.* Devī says to Himavān: "I have another supreme ancient energy called Vedas, at the beginning of creation it appears as *Ṛk*, *Yajur* and *Sāman*." The *Pādma Pr.* also, "O Devī, thou art called logic, the three Vedas and ethics." The *Devī Pr.* also says, "Since Devī is in the three divisions of the Vedas, namely, *Ṛk*, *Yajur* and *Sāman*, she is in the supplementary scriptures, she is called Trayī, the bestower of visible and invisible things." But the *Nityā Tr.* says, "*Sāmaveda* begins with the syllable *A*. *Ṛgveda* also begins with *A*, the *Yajurveda* begins with *I* by uniting these three it becomes *śuci* [pure], listen while I explain the process. Having written down the three letters they should be joined according to grammatical rule. The *Ṛk* and *Yajus* should be joined in a *guṇa* diphthong, *A*+*I* become *E* (ए). This *E* should be joined to the last one (*A*) in a *vṛddhi* diphthong *E*, and *A* becomes *AI* (ऐ). This *AI* is the body of *śuci*, hence she is called triple science by the union of cause and effect." Here the word *śuci*, means the *bīja* of the Vāgbhava (the first division of the *Pañcadaśī*). Therefore *trayī* also means the Vāgbhavabījā.

873. Abode of the three objects of desire (*trivarganilayā*).

Trivarga: *dharma*, wealth, and desire or the three times, past, present, and future, or A-U-M (of Praṇava).

874. Residing in the three (*tristhā*).

Tri, the three worlds, etc. The *Mārk. Pr.* says, " There are three worlds, three Vedas, three *vidyās*, three fires, three lights, three objects of desire, namely virtue, etc., three qualities, three sounds, three sins, three conditions of life, three times, three states of consciousness, three *pitṛs*, day, night and twilight, three *mātrās*, these O Devī, Sarasvatī, are thy form, hence thou art called Tristhā."

875. *Tripuramālinī*.

The goddess of the Antardaśāracakra.

30th verse divides 38 names.

876. Free from disease (*nirāmayā*).

877. Without support (*nirālambā*).

Because there is no support for that which supports all. Otherwise we obtain regression to infinity.

878. Rejoicing in herself (*svātmārāmā*).

This name establishes her independence, since by it she is the destroyer of the root (i.e. matter.) The meaning of the description is, she divides herself into two and these sport with each other. The *Bṛ. Up.* (I. 4. 3) says, " He was not happy; therefore the lonely one is never happy. He desired a second, and he became thus. He made himself a pair and they embraced as man and woman. So they became husband and wife."

Or, *svātman*, herself alone, *ārāma*, artificial garden, i.e. the various worlds are nothing but herself. Because in the time of creation and of destruction she herself alone remains. The *Vāyu Pr.* says, " She, one Lord through the energy of dominion, becomes many. Having become many She again becomes one."

Or *sva*, Her's, i.e. the universe belongs to her, *Ātman*, Brahman, *ārāma* sports. In these two she has power of wandering at will. The *Mārk. Pr.* says, " Thou art the

supreme and eternal Devī in whom all are established. Brahman is supreme and imperishable and the universe is perishable. Just as the fire is in the fire stick and atoms in the earth, so remain Brahman and the whole universe in thee."

879. Stream of nectar (*sudhāsrutiḥ*).

The nectar which is in the moon of the pericarp of the Sahasrāra lotus flows through the Kuṇḍalinī. The circles of the Ḍākinī and other deities are watered by this stream whence the Kuṇḍalinī becomes the energy of action. *Sudhāsruti* may also mean the stream of nectar which flows from the moon's disc and imparts energy to the sun and to fire, etc. The *Vāyu Pr*. says, "The Devas become fat by drinking the fifteen streams of nectar which flow from the moon in the dark fortnight . . . All this is the *māyā* of Śāmbhavī."

Or *sudhāsruti* according to the *Jñānārṇava* means a kind of meditation on Devī causing flow of nectar and removing the poison, when one is aspiring to attain in the Śakti-bīja.

(163)

880. Skilled in raising (those) sunk in the bay of the transmigratory life (*saṃsārapaṅkanirmagnasamuddharaṇapaṇḍitā*).

The *Kūrma Pr*. says, "Those who once remember Devī invoking her protection do not fall into the endless ocean of *saṃsāra* which is difficult to be crossed."

881. Fond of sacrifice (*yajñapriyā*).

Or *yajña*, according to the Śruti means Viṣṇu.

882. Doer of sacrifice (*yajñakartrī*).

883. Sacrificer (*yajamānasvarūpiṇī*).

One form of Śiva is Dīkṣita (sacrificer) and his spouse is called Dīkṣā and the mother of Santāna. The *Liṅga* and *Vāyu Prs*. say, "The seventh terrible form is the form of the *brāhmaṇas*, the sacrificer and his wife is called Dīkṣā, and his son Santāna." Of Śiva's eight forms the last is some times

called the sacrificer and sometimes *Ātman*. This name in that case may be explained to mean both thus: *yajamāna*, the sacrificer and *Sva*, the Self, *rūpa*, both are her forms. The *Liṅga Pr.* says, " The five elements, the moon, sun, and Self, the best of *munis* say, are the eight forms of the Lord of Devas. The eighth form of him is self and also the sacrificer." (164)

884. Supporter of *dharma* (*dharmādhārā*).

Dharma, the mode of life handed down in each country, by the tradition of the wise, and not contrary to the Vedas. The *Saṃvarta-smṛ.* says, " In each country that rule of conduct which is handed down by tradition and is not contrary to the Vedas is distinguished as *dharma*." *Ā* in all places, *dhārā*, flowing stream.

Or *dharma* is her support. Because the Śruti (*Mahā Nārā. Up.*, XXII. 1): " Everything is established in *dharma*." Or by whom *dharma* is supported, i.e. *dharma* becomes the support of all things by Her.

885. Ruler of wealth (*dhanādhyakṣā*).

Dhanādhyakṣā is Kubera. Because there is no difference between the worshipper (Kubera) and the worshipped (Devī).

886. Increasing money and grain (*dhanadhānyavivardhinī*).

887. Fond of *vipras* (*viprapriyā*).

Vipra, *brāhmaṇas* possessing a knowledge of the Vedas and other Śāstras. The *Br. Vaivarta Pr.* says: " A *brāhmaṇa* should be known by his birth. He is called *dvija*, (twice born) on account of his purificatory ceremonies. He becomes a *vipra* by knowledge. One who possesses all these is called *śrotriya*."

Priya: for it is said, " Whether he is ignorant or learned the *brāhmaṇa* is my body."

888. Of whom the *vipras* are her manifestations (*viprarūpā*).

The Śruti says, "All the *devatās* reside in the *brāhmaṇa* who knows the Vedas." The *Parāśara-smṛ.* also says, "The *brāhmaṇas* are known in the three worlds as sacred places in motion, for by the flow of their speech sinful people are purified."

Or *vipra*, *brāhmaṇas*, *rūpa*, nourishes, i.e. by the repetition of *mantras* (of Devī) and *homa* (oblation), etc. *brāhmaṇas* are nourished. The *Āpastamba-smṛ.* says, "By disgrace their penance is increased, by adulation their penance is destroyed. If the *brāhmaṇa* is adored and worshipped he becomes exhausted like a cow after milking. Just as the cow is nourished during the day by tender grass, so the *brāhmaṇa* is nourished by repetition of the *mantras* and by *homa*."

889. Causing the revolution of the universe (*viśva-bhramaṇakāriṇī*).

Viśva, all the Brāhmic eggs, *bhramaṇa*, their creation, preservation, and destruction. The Śruti (*Śve. Up.*, VI. 1), "Some wise call it nature, some confused call it time, that by which the wheel of Brahman is revolved, is the glory of the Lord." The *Bh.-gītā* (XVIII. 61) also says, "All beings which are fixed on the wheel of the universe which he causes to revolve by his *māyā*."

Or *viśva*, Viṣṇu; for the word *viśva* is explained thus when it occurs in the *Viṣṇu-sahasranāman*, (1st name) "causing confusion to him." This story occurs in the *Kālikā Pr.*: "Viṣṇu once travelling through the sky, mounted on his vehicle Garuḍa, passed by the Devī named Kāmā residing in the Nīlācala in the Kāmarūpa country, without saluting her; then by the force of her anger he fell into the ocean and there he remained confused; after a long time Lakṣmī [his spouse] began to look for him, and hearing of this event from Nārada, she appeased the Devī, by penance and freed

Viṣṇu from his confusion. Afterwards he worshipped the Devī and went to Vaikuṇṭha. (165)

890. Consumer of the universe (*viśvagrāsā*).

Viśva, of all things animate and inanimate The *Kaṭha. Up.* (II. 25) says, "The *brāhmaṇa* and Kṣatriya are both His food, death is His condiment, who is able to know where he is." The *Ved.-sūtras* (I. 2. 9) also confirm this: "The eater [is the highest Self] since what is moveable and what is immoveable is mentioned (as his food)."

891. Of the colour of coral (*vidrumābhā*).

Or, *vit*, knowledge, *druma*, tree (i.e. the tree of knowledge).

892. *Vaiṣṇavī*.

The *Devī Pr.* says, "She is sung as Vaiṣṇavī (1) because she bears the conch, disc and club, (2) the mother of Viṣṇu, (3) and the destroyer of foes (of Hari) or (4) Viṣṇu himself." In the above quotation four meanings are given.

893. In the form of Viṣṇu (*viṣṇurūpiṇī*).

In the *Brahmā. Pr.*, in the *Lalitopākhyāna*, Devī says, "My male form bewildering the milk-maids." In the same place Viṣṇu says to Vīrabhadra, "The ancient Śakti of the Lord is divided into four forms, that Śakti becomes Bhavānī in its ordinary form [*bhoga*], in battle she takes the form of Durgā; in anger that of Kālī; and she is also my male form." The *Kūrma Pr.* when Himavān praises Devī says, "I salute thy form called Nārāyaṇa, O Lalitā, which has a thousand heads, which is of infinite energy, having a thousand arms, the ancient Person, reclining on the waters." In the *Kūrma Pr.* when Śiva showed his universal form to Maṅkaṇaka, the latter said: "What is this terrible form of thine, facing every side; who is she shining by your side?" Thus questioned, Śiva, after explaining the glory of his own nature, says, "she is my supreme *māyā* and *prakṛti* of triple qualities.

She is said by *munis* to be the ancient womb of the universe. He bewilders the universe by the *māyā*, he is the knower of the universe, Nārāyaṇa, supreme, unmanifested, in the form of *māyā*, thus says the Śruti." In the *Sanatkumāra-saṃ.* describing to king Prabhākara, the devotion to Viṣṇu, and describing to his wife, Padminī, the devotion to Pārvatī, it is said: "Janārdana is thus in the form of Devī as well as in his own form, for the husband and wife being one production, the only one is worshipped as two." The *Bṛ. Parāśara Smṛ.* also says, "He who with delighted mind worships Durgā, Kātyāyanī, Vāgdevatā obtains the world of Viṣṇu." The *Pādma Pr.* also, "One who bathes the image of Caṇḍikā with the juice of the sugarcane and places her on a golden vehicle, enjoys the presence of Viṣṇu [after death]." The *Āditya* and *Siva Prs.*, "She who dwells by his side is the young Pārvatī and Hari also is a part of him." The *Vāmana Pr.* also says, "One who on the full moon day of the month Māgha worships Devī according to rule, he obtains the benefit of the Aśvamedha sacrifice and (after death) he shines in the world of Viṣṇu."

894. Without origin (*ayoniḥ*).

Yoni, cause, or abode, because the Śruti says, "I prepared a place of abode (*yoni*) for thee, O Indra." *A-yoni*, having no abode, i.e. unlimited.

Or *A*, Viṣṇu, *yoni*, mother, i.e. the mother of Viṣṇu.

895. The place of origin (*yoninilayā*).

Yoni, *prakṛti*; for it is explained thus in the Śruti (*Muṇ. Up.*, III. 1. 3), "Doer, Lord, the Person, Brahman, *yoni*." The commentary: *Doer*, possessing the energy of action, *Lord*, the director, *Person*, the Self, *Brahman* full, complete, *yoni*, *prakṛti*. Thus by meditation they perceived. The *Ved.-sūtra* (I. 4. 27): "He is *yoni* (material cause) also, for the scriptures say so."

Or *yoni*, *māyā*. It is explained thus in the Śruti (*Śve. Up.*, IV. 11), "He who presides over the *yoni* [*māyā*]". *Nilaya*, limits, i.e. she limits the Māyā.

Yoni the causes of the universe, namely Brahmā, etc., *nilaya* in whom all these rest.

Or *yoni*, the three-angled *cakra*, *nilaya*, she dwells therein in the form of *bindu*. The Śaunaka Śākhā of the *Atharva Veda* says, "In that golden bud which is three-angled and which contains the three [things] which is to be worshipped, those who know the Self know that as Brahman." The preceding verse says, "It consists of eight *cakras*, of nine doors, the city of Devas unconquerable. In that [city] there is a golden bud, the heavenly world enveloped in light." The comm.: *Unconquerable* (Ayodhyā) which cannot be entered even by gods, i.e. difficult of attainment. *The city*, the Śrīcakra. Śaṃkarāraṇya, citing the *Kośa* called *Viśva* says, "*Pūr* [city] means wheel (*cakra*), own house, room, cave." The meaning is, the earthly Ayodhyā, the place where the Devas can live, is unattainable by men, but this Ayodhyā (Śrīcakra) is unattainable even by gods. *Consisting of eight cakras*: the eight *cakras* are *aṣṭāra* (eight-angled) two *daśāras* (ten-angled), *manvaśra* (fourteen-angled), *aṣṭadala* lotus (eight-petalled), *ṣoḍaśadala* lotus (sixteen-petalled), the *bhūmitraya* and the *bhūgṛhatraya*. *The nine doors*, the nine triangles. The *Nityāhṛdaya* says, "By the union of the five *śaktis* and of the four fires [of Śiva] the *cakra* is produced." The triangles whose apexes point downwards [*svābhimukhāgra*] belong to Śakti, those whose apexes point upwards (*parāṅmukhāgra*) belong to fire. This is the conventional term of the Mantra-śāstra. *In that city there is a golden bud*: "bud" in the triangle form. "Heaven, etc.": it is called heaven because it is blissful. In that triangle, there is a *cakra* in this form of *bindu*, in it there is a holy thing

(Brahman) which the Brahmavids perceive by their Self only. The meaning is they perceive Brahman separated neither from the Self nor from the *bindu*.

896. *Kūṭasthā*.

Kūṭa lit. deception, i.e. veiling one's own nature which is bliss, etc. it makes one fall into *saṃsāra*, hence *kūṭa* means ignorance. *Sthā*, she governs this. The Śruti (*Bh.-gītā*, XII. 3) says, "Governing ignorance (*kūṭastha*), immovable, firm." Or *kūṭa*, ignorance, *stha*, seat, i.e. the foundation of ignorance is in her. Or *kūṭa*, mountain peak, *stha*, she remains motionless like a mountain peak. Or *kūṭa*, the iron anvil which remains on the ground while iron instruments are fashioned on it; *stha*, she remains unchanged like this. Or *kūṭa*, the multitude of universes, *stha*, these reside in Her.

Or *kūṭa*, Vāgbhava, etc. (the three divisions of *Pañcadaśīmantra*) *stha*, she remains in them. Or *kūṭa*, the gate of the city, i.e. the three-angled *cakra* which is within the Śrīcakra, *stha* she remains in it. The *Viśva* says, "*Kūṭa* means a machine, deception, zodiac, anvil, illusion, mountain peak, and summit, insignificance, part of a plough, vanity, gate of the city."

897. *Kularūpiṇī*.

Kula means the path of the Kaulas, external worship, race or conduct. (166)

898. Fond of the assembly of warriors (*vīragoṣṭhīpriyā*).

899. Valorous (*vīrā*).

The *Nāmamālā* says, "She who has a husband and sons is called *vīrā*."

900. Abstaining from actions (*naiṣkarmyā*).

The Śruti (*Kaivalya Up.*, 22) says, "I am neither sinful nor righteous." Smṛti (*Bh.-gītā*, V. 10) also, "He is free from the taint of action." The *Yoga-sūtra* (I. 24), "Īśvara

is a person untainted by pain, action, the result of action and mental impression"

Thus ends the Bodhinī Kalā with the ninth hundred in the *Saubhāgyabhāskara* composed by Bhāsurānanda.

TENTH HUNDRED

901. In the form of Nāda (*nādarūpiṇī*).

Nāda is above the Praṇava. The great ones say, "Thy blissful form, O Queen, is manifested as Nāda in the place called Anāhata, experienced by the mind turned inwards; the blessed ones express it by tears in their eyes and by hairs standing erect."

Or whose form is in Nāda. The *Svacchanda Tr.* says, "That which I described to you by the name of Rohinī, above that resides Nāda . . . one shuld meditate on the supreme Śiva going upward sitting on the lap of that." (See name 296.)

902. Causing perception (*vijñānakalanā*).[1]

Vijñāna (perception): the direct perception of Brahman, *Kalanā*, making the perception one's own.

According to the *Kūrma Pr.*, "Vijñāna means retaining in the mind the fourteen *vidyās* with their meanings."

903. Skilful (*kalyā*).

Kalyā, able to create. The *Viśva* says, "*Kalya* (neu.) creation, dawn, (masc.) one without disease, a skilful man, (feminine) auspicious speech, liquor."

904. Artful (*vidagdhā*).

[1] Bh. Nārā. *vijñāna* means *jīvas*, *kalana*, blossoms.

905. Seated on Baindava (*baindavāsanā*).

The Baindava resembles the round spot above the brows. The *Svacchanda Tr.* says, " Above the Hākinī circle there is a disc called Bindu . . . there, after describing the lotus, and Śiva, there is the energy Manonmanī, which is above the Śānti, on (his) left side, etc."

Baindava means Sarvānandamaya-cakra (the 9th one).

Or *baindava*, the collection of *bindus*, *āsana*, her support, i.e. that which indicates the meaning of them (*bindus*). The *Jñānārṇava Tr.* says, " O fair one, I will explain to you the collection of *bindus* which are in the form of *bīja*, know, O Pārvatī, *ha* with *bindu* as Brahmā, *sa* with *bindu* and *sarga* as Hari and myself, O Queen of Devas, the relation between Hari and Hara is that of inseparable association . . ." After describing Vāmā, etc., Icchā, etc., waking state, etc. all those are in the form of *bindus*, thus it is concluded by explaining, " Thus as [Devī] is joined to the three *bindus* [or each Vāmā, etc.] she is named Tripurā."

Or perfixing *a* to the name: *Ap*, in the water, *aindava*, the multitude of moons, i.e. of *jīvas*, *āsana*, she remains, (the meaning is) she remains alone by non-difference, (in the multitude of *jīvas*) which are her different reflections (like the various reflections of one moon in different waters).

The Śruti (*Bṛ. Bindu Up.*, 12) says, " Brahman is seen as one and as many like the moon in the water." (167)

906. Transcending the categories (*tattvas*) (*tattvādhikā*).

Tattvas, the thirty-six, those which remain until the *pralaya*, hence the pot, etc. are not included. The wise men say, " What remains till *pralaya*, giving enjoyment to all beings, that is called *tattva*, hence the body, pot, etc., are not *tattvas*."

907. Reality itself (*tattvamayī*).

Or *tattvādhikā* (906), beyond Śiva; *tattvamayī*, Śiva himself. The meaning is, she is both Saṃprajñāta and Asaṃprajñāta Samādhis. This is explained in the *Jñānārṇava*; "The Saṃprajñāta Samādhi arises by transcending Śiva. The Asaṃprajñāta one arises with the Śiva-tattva." The nature of each is given in the same work. "The Saṃprajñāta is twofold: quick, and very quick. The Asaṃprajñāta one is slow and very slow. The quick and very quick *samādhis* are indicated, O Devī, by laughing, crying, by hair standing on erect, trembling, and perspiration, etc. The slow and very slow *samādhis* are indicated by the fixity of the eyes and of the body." These two, one attains by concentration of the mind in a certain light (*tejas*). That light must be perceived through a teacher alone.

Or *tattvamayī*, the three *tattvas*, namely Ātma-tattva, Vidyā-tattva and Śiva-tattva. She is collectively in the form of these three *tattvas* as well as transcending the three.

The wise say there are four *tattvas*. "Ātma-tattva corresponds to *māyā*, Vidyā-tattva to Sadāśiva, Śiva-tattva to Śiva and Śakti. The fourth (the Turīya-tattva) the collection of these three together." Or there are three *tattvas*: *sat*, *cit* and *ānanda*. From Śiva to earth there are thirty-six *tattvas* born from Brahman who is *sat*, *cit* and *ānanda*. Of these Śiva and Śakti correspond to *ānanda* (lit. they are merged in *ānanda*). Sadāśiva, Īśvara and Śuddhavidyā correspond to *cit*; and all the *tattvas* from *māyā* to earth correspond to *sat*. Of these three the Śiva-tattva includes the other two, the second Vidyā-tattva includes the second and third with a trace of the first. The third Ātma-tattva is the third with the traces of the other two. Of course Śiva-tattva corresponds to *ānanda* because it is a blissful one, Vidyā to *cit*, and *ātman* to *sat* taking the meaning of mere existence. Thus is the secret of three *tattvas*.

Or *tattvamayī* means the thirty-six *tattvas* as the limbs of Brahman whose body is composed of the six aspects. The *Kāmika* says, " Those who know the Āgamas say the thirty-six *tattvas*, namely earth, etc., are semen, marrow, bone of the body of him (Brahman) in his aspect of *tattva*."

908. The meaning of the words " That " and " Thou " (*tattvamarthasvarūpiṇī*).

Tat, Śiva, *tvam*, the *jīvas* as used in the *mahāvākyas*. That is She is both Śiva and the *jīvas*.

909. Fond of Sāma songs (*sāmagānapriyā*).

Or *sāmaga*, the singers of *Sāmaveda*, *ana*, life, *priya*, fond. She is fond of them as of her own life.

910. Benign (*saumyā*).

Saumyā she is fit to be adored in the Soma sacrifice.

Or *sa*, accompanied, *Umā* with Devī, i.e. Śiva; *saumyā*, Śiva is but a part of her.

Or *soma*, moon, also camphor, *saumyā*, pleasing like the moon or like camphor.

911. Wife of Sadāśiva (*sadāśivakuṭumbinī*).

This may mean the deities Syāmalā, Śuddhavidyā, Aśvārūḍhā, etc.

912. Standing in the right and left paths (*savyāpasavyamārgasthā*).

Savya, right, *apasavya*, left, *mārga* (the middle) paths, *sthā*, standing. The meaning is she stands in the three paths, she gives (the result) of the three paths, she makes one the ruler, etc. of the three. Or the three paths reside in her. There are three paths of the solar disc distinguished as *uttara* (north), *dakṣiṇa* (south) and *madhyama* (middle). Three Nakṣatras (constellations) beginning with Aśvinī make one *vīthī* (line); three *vīthīs* make a *mārga* (path). These are fully described in the *Vāyavīya Pr.*; " Aśvinī, Kṛttikā and Yāmyā

[Bharaṇī] form Nāgavīthī. Rohiṇī, Ārdrā and Mṛgaśiras, form the Gajavīthī. Puṣya, Āśleṣā and Āditya [Punarvasu] form the Airāvatīvīthī. These three *vīthīs* form the *uttara* path. The two Phalgunīs and Makhā form Ṛṣatīvīthī. Hasta, Citrā and Svātī named Govīthī. Jyeṣṭhā, Viśākhā, Anūrādhā, is Jāradgavīvīthī. These three *vīthīs* form the *madhyama* path. Mūla, Pūrva- and Uttra-Āṣāḍha is Ajavīthī. Śravaṇa and Dhaniṣṭhā and Śatabhiṣak are called Mṛgavīthī. The two Bhādrapadas and Revatī is Vaiśvānaravīthī. These three form the *dakṣiṇa* path." Here *savya* (meaning both south and north) means the north path consisting of the three *vīthīs*, Nāga, Gaja and Airāvatī. *Apasavya* means the south path consisting of the three *vīthīs*, Aja, Mṛga and Vaiśvānara. *Mārga* means the middle path with the three *vīthīs*, Ṛṣata, Go and Jaradgava. Or *mārga*, means the *uttara* path, deriving the meaning from that which belong to Mṛga, for the north path has relation with the Mṛgaśiras Nakṣatra. *Savya*, means the middle path because it is the left side of the south. *Apasavya* of course means the south path. This is one explanation.

Or *savya*, the way of gods called the "path of light" only to be attained by renunciation; *apasavya*, the way of the *pitṛs* called the "path of smoke", etc., attained by worldly men. The word *mārgastha* means the world of Viṣṇu the residing place of Dhruva. Dhurva is the pole star on which depends the established paths (*mārga*) of the sun and the planets; hence *mārgastha* means Dhruva. The full description of this occurs in the *Viṣṇu Pr.* (II. 8. 263 Wilson's): "On the north of Agastya and south of the line of the Aja, exterior to the Vaiśvānara path lies the road of the *pitṛs*. There dwell the great *ṛṣis*, the *agnihotrins*, the *mahātmans*, reverencing the Vedas after whose injunctions creation commenced, and who were discharging the duties of ministrant priests. For,

as the worlds are destroyed and renewed, they institute and re-establish the interrupted rituals of the Vedas. Mutually descending from each other, progenitor springing from descendant and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races—along with their prosperity, devout practices and instituted observances—residing south of the solar orb, as long as the moon and stars endure." Agastya's place is on the north path of the Lokāloka mountain. The *Matsya Pr.* says, "The fourteen *lokapālas* (the protectors of the world) are residing in the Lokāloka mountain. The north peak of that is the place of Agastya worshipped by gods and *ṛṣis*. The path of the gods lies to the north of the solar sphere, (which is) north to the Nāgavīthī and south of the seven *ṛṣis*. There dwell the *siddhas*, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death. Eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until the destruction of the universe: they enjoy immortality, for they are holy, exempt from covetousness and concupiscense, love and hatred, taking no part in the procreation of living beings; and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa. Life as long as the three regions (earth, sky and heaven) last means exemption from reiterated death."

"The space between the seven *ṛṣis* and Dhruva, the third region of the sky, is the splendid celestial path of Viṣṇu; and the abode of those sanctified ascetics who are cleansed from every soil and in whom virtue and vice are annihilated. This is that excellent place of Viṣṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of [the consequence of] piety or inequity, and

where they never sorrow more. . . . The seat of Viṣṇu is contemplated by the wisdom of the Yogins, identified with supreme light, as the radiant eye of heaven." This is another explanation.

There are two paths in the worship, the right hand path and the left hand path. The left hand path means he should always meditate upon his own deity (Devī) in all ceremonies such as Agnihotra, etc. described in the Vedas or in the ceremonies such as Aṣṭakā, etc. enjoined in the Smṛtis or in the *mantra*, *siddhis*, etc. described in the Tantras, whatever chief deities or secondary deities are invoked he should add his own diety; that is (in every ceremony) one should add or repeat his particular or chosen deity after repeating the deities which belong to each *mantra*. He who goes by this path will have with him the sin as he does not discharge his (three) debts to Devas, *ṛṣis* and *pitṛs*. But in the right hand path, in the place of the deities of the ceremonies as enjoined in the Śruti and other works, his chosen diety (i.e. the deity whom he worships) should be necessarily substituted and worshipped. As he observes all the rites described in different scriptures, as described above (i.e. he worships his chosen deity) in the place of other deities of different ceremonies, he has no sin with him of that (left hand path) as he has discharged the debts of Devas, etc. by the meditation on one supreme god. Hence he attains *mokṣa* soon. But in the *vāma* path (he attains *mokṣa*) slowly; because in this there is an obstruction for a certain period of time in his way as he has not discharged the debts of gods, etc. (Question) Then no intelligent man should follow the *vāma* path because the result is not to be attained soon, but he will gladly cling to the *dakṣiṇa* path though the path is difficult, because the fruit is soon obtained. (Answer) It

is not so, many *śiṣṭas* (good men) will follow the *vāma* path. For they should wait a little time to finish all their Karmas whether high or low by the enjoyment in the same body. This is explained at length in the *Kālikā Pr.*: " Everywhere whether in the Devī *mantras* or in the Vedic *mantras*, and in all the *mantras* to gods he should duly meditate on Bhairavī, Tripurā. One should add the suffix Bhairavī to all the names of the deities [as a subject]. [The Devī name] should not be recited without [the names of other deities] as qualified. For instance, in performing the Ācamana ceremony (rinsing the mouth) after repeating the words *āpaḥ punantu pṛthivīm* he should add the word *tripurā-bhairavī*. So also with the *mantra, drupada. . . .* It should be repeated in the *mantra* thus: *idaṃ viṣṇuḥ bhairava, vicakrame*. This *mantra* is used in the ceremony of receiving *mṛd*. In the repetition of the Gāyatrī-*mantra* the word *tripura-bhairava* is to be affixed. In the Arghya ceremony one should repeat *mārtāṇḍa-bhairava*. In the *mantra, udutyam . . .*, *bhairava* is to be suffixed. In the Tarpaṇa, one should say 'let Brahma-Bhairavī be satisfied.' In the consecration of the *pitṛs* the word *bhairava* is to be added throughout the Tarpaṇa *mantra*. So also the word *tripura* is to be affixed. In the Jyotiṣṭoma, Aśvamedha and other sacrifices also the Bhairava and Bhairavī are to be worshipped. Thus by the *vāma* method Tripura Bhairavī should be worshipped, and also by the *dakṣiṇa* path. When one worships *ṛṣis*, Devas, *pitṛs*, men and all other beings, by the *pañcayajña* ceremony for the sake of discharging the debts (owed to the above) according to rule, with piety and gifts and other essential ceremonies, it is called *dakṣiṇa* path. The worshipper also called Dakṣiṇa because he identifies himself with that method. When in the above ceremonies of Devas, etc. the worshipper offers everything in the name

of Devī (Tripura-Bhairavī), this method is called *vāma*; the worshipper also is called Vāma as he is entirely devoted to this path. In the *vāma* path one may or may not perform the *pañcayajñas*, because anything offered goes to the deity of the *vāma* path. He who clings to the *vāma* path, has no debt to the gods, etc. to discharge, as he indentifies himself in every ceremony with the Tripura; the wise man attains *mokṣa*. The follower of this *vāma* path attains *mokṣa* after enjoying for a long time in this world, wealth, shining with a beautiful body like that of Manmatha, subduing kings on all sides with their respective dominions, charming all women who are confused with cupidity, controlling the lion, the tiger, the bear and the *bhūtas*, *pretas* and *piśācas*, wandering at his own will unobstructed like the wind, worshipping Bālā or Tripurādevī, Madhyā, Bhairavī with supreme devotion, or worshipping Kāmeśvarī or Kāmā occasionally, by the *dakṣiṇa* or *vāma* path. So one should worship Devī whether by *vāma* or *dakṣiṇa* path. But one should worship the deity Mahāmāyā, Śāradā, and also the daughter of Himavān (Pārvatī) by the *dakṣiṇa* path alone. If any one who worships the Mahāmāyā, etc. except by the *dakṣiṇa* path, that sinful man fallen from all (virtuous) worlds becomes a possessor of diseases. But the Devatās, Śivadūtī, etc. which are described above are to be worshipped either by *dakṣiṇa* or by *vāma* path. The follower of *vāma* path does not observe many ceremonies (i.e. he restrains himself from worshipping many gods) but he of *dakṣiṇa* path fulfils all, hence the *dakṣiṇa* path is better." Thus says Śiva to Bhetāla and Bhairava. According to this explanation the meaning of the name is: She is worshipped by both *savya* and *apasavya* paths. The drift is in reality that Tripurasundarī is not separate from the deities, namely Tripurā-Bhairavī and others who are

worshipped only by the *vāma* path, the Devatās, Śāradā, etc. who are worshipped only by the *dakṣiṇa* path, and the deities such as Śivadūtī, etc. who are worshipped by both the above paths or by one of either. Thus another explanation.

Or according to the *Śiva-śūtra* (III. 45); *savya* means Iḍā-Nāḍī, *apasavya*, Piṅgalā, *mārga*, of course, Suṣumnā, *sthā*, she is to be reached (by restraining the breath).

913. Remover of all misfortune (*sarvāpadivinivāriṇī*).

This name proceeds to show that Devī removes all misfortune, by compassion, by means of (repeating her) names, easily, of those who are fallen from the above two paths and sunk into a miserable state, as described in the Śruti (*Chā. Up.*, VI. 2. 16): "Those who do not recognize these two paths they [consequently] become worms, birds, etc." In the *Kūrma Pr.*, Devī says, "Those who, forsaking attachment, take refuge in me, and ever worship me with devotion, by the method of divine Yoga, having compassion on all beings, tranquil, self-controlled, free from envy, humble, wise, ascetic, of vows performed, with minds fixed on me, whose lives are in me, delighting in narrating my wisdom, whether, *saṃnyāsins*, or *gṛhasthas*, or *vānaprasthas*, or *brahmacārins*, and even those who are devoid of these characteristics, if they repeat my name, ever devoted to me, I quickly destroy in the same birth even mountains of misfortune by the lamp of wisdom." In the *Harivaṃśa* Viṣṇu says to Devī: "The bondage of men consists of death, difficulty, the death of sons, loss of wealth . . . in all these misfortunes, thou alone dost protect; there is no doubt." In the *Varāha Pr.* also after the praise of Devī by Brahmā, etc.: "O Devī, for those who attain thy supreme refuge, no misfortunes or dangers arise." The wise also say "What should be done in minsfortune? One should remember the feet of the mother. What does

that remembrance do? It makes even Brahmā, etc. his servants."

31st verse divides 37 names.

914. Independent (*svasthā*).

As she is devoid of the agitation created by pain, etc. she is independent.

Sva and *sthā* abiding in herself. The Śruti (*Chā. Up.*, VII. 24. 1), "Where does that lord abide? He abides in his own Majesty. Thus replied."

Sva, heaven (*svarga*), *stha*, abiding therein as the ruler.

Su, well, *asthā*, fixed without return.

915. Whose nature is sweet (*svabhāvamadhurā*).

Without contact with the *upādhis* (bodies, vehicles) she is to be desired by all. The *Viśva* says, "*Madhura* (neu.) what is sweet and things liked by all. In fem. a flower called Śatapuṣpā, Mathūlī and a mountain."

Or, *sva*, her, *bhāva*, residence, *madhurā*, at the place Madhurā. This means the goddess Mīnākṣī in the Hālāsyakṣetra.

Or, *sva*, her, *bhā*, light, *avama*, the best, the best of the wise, *dhurā*, yoke, she bears the yoke or burden of the wise. As the yoke of the chariot is the most important part, she is the leader of the wise. One should not think the word *avama* means inferior, for we see the words *avama* and *uttama*, used to mean best and last respectively. Refer to the Śruti *Agni*, etc., "Agni is the best of gods . . ."

Or, *svabhā*, the knowledge of the Self, *vama* to create, i.e., those who inculcate the knowledge of the Self, *dhura*, she is the leader (of them).

Or, *su*, well, *abhāva*, absence of desire, hatred, partiality, mercilessness, etc. *madhurā*, It is understood by the word "well" (*su*) those who possess the above qualities, namely desire, hatred, etc. are not good ones.

Or, *sva*, in her devotees, *bhāva* by remaining, *madhura* sweet.

Or, *sva*, their own (devotees) *bhāva*, by devotion, *madhu*, best fruit (knowledge) *ra*, gives. The word *madhu* is explained to mean best fruit, in the Śruti, "Following it he attains *madhu*." Thus other meanings of *bhāva*, e.g. opinion, incarnation, etc. may be added here.

916. Wise (*dhīrā*).

Or possessed of strength.

Or, *dhī*, the knowledge of non-duality, *ra*, gives. Smṛti (*Avadhūtagītā*, v. 1) says, "By the grace of the Lord alone men obtain the tendency to non-duality."

Or, *dhī*, knowledge, *irā*, the deity of the tenth day which gives knowledge.

917. Adored by the wise (*dhīrasamarcitā*).

The Śruti says, "The wise and poets praise him." Hence. the wisdom of Kalyāṇacaraṇa is shown by the following: "Throw me, O mother, into hell or raise me into the rulership of all the worlds, surely I will never forsake thy feet, certainly not."

Or, *dhī*, the wisdom called Dhī, *rasa*, bliss, *arcitā*, worshipped, for the sake of obtaining the bliss, one worships Devī. (169)

918. Worshipped with consciousness as the oblation (*caitanyārghyasamārādhyā*).

Caitanya (the *cidrūpa*): The *Śiva-sūtra* (I. 1) says, "*Caitanya* is the Self." *Arghya*, water, etc. used in the worship. The meaning is the Nirādhāra (supportless) worship is the nature of meditating on the non-duality of consciousness. The *Bhāvanā Up*. (10): "Wisdom is *arghya*." The *Sū.-saṃ* (I. 5. 19): "One should worship with devotion, the Maheśvarī, who becomes oneself by one's own spiritual experience. That worship alone confers salvation."

Or, *caitanya*, the self, *arghya*, wisdom, that in his own spiritual experience. The *Viśva* says " *Arghya* (masc.) means water, etc. used in worship, knowledge, root of a tree"; or *arghya* a *vidyā*, a *mantra* belonging to the female deity called Caitanya, that is, the *Bhuvaneśvarī-mantra*, *samārādhyā* worshipped (by means of the above *mantra*). It is said, " The *mantras* belonging to the female deities are called *vidyās*, those belonging to male deities are called *mantras*." The *Sū.-saṃ.* (IV. 42. 52), " By repeating the *Caitanya-mantra* ten thousand times, he is released from the multitude of great sins as well as from other sins." Here the commentator explains that the *Caitanyamantra* is the *Bhuvaneśvarī-mantra*.

Or, *caitanya*, the essence of the wisdom. The *Viśva* says, " *Cetanā* means wisdom . . ." The *Rudrayāmala* says, " Of wisdom and mead, wisdom is the better."

919. Fond of Caitanya flower (*caitanyakusumapriyā*).

Caitanya, according to the Tāntrikas, means: the fifth essence (*rasa*) called Kuṇḍagolodbhava, because it is created from the human beings. (See the *Tripurā Up.*)

Or, *caitanya*, consciousness, (that itself is called) *kusuma*, flower, because it produces the highest result; *caitanya* is (also) compared to a flower by poets, for we see (in the *Sau. La.*, v. 3): " Devī is the flow of honey in the flower of Caitanya." This flower stands for seven other flowers, for it is said by great men: " Non-injury is the first flower, second restraint of the senses, third pity, fourth compassion, fifth wisdom, sixth penance, seventh truth, and the eighth is meditation.

920. Ever sublime (*sadoditā*).

Or, *sat*, among good men *ā*, for ever, *uditā*, appears.

921. Ever contented (*sadātuṣṭā*).

Or ever, contented with good men (*sat*).

922. Rosy like the morning sun (*taruṇādityapāṭalā*).

She assumes different colours according to the form under which she is contemplated. Hence there is no contradiction (of different colours under which Devī appears) as Śyāmā, Gaurī, etc. The Śruti (*Bṛ. Up.*, II. 3. 6) says, "Just like silver, white cloth or white woollen cloth or like the colour of Indragopa stone." The Smṛti also says, "When she confers salvation she becomes peaceful (in appearance) and white in colour. In her aspects as controlling women, as controlling kings, controlling men she becomes red in colour. In her aspect of controlling wealth she becomes the colour of saffron. In the action of slaying she becomes black. When creating enmity she becomes tawny. In the *śṛṅgāra* she becomes rosy coloured. Devī, the supreme light is to be meditated upon as differently coloured as according to her different activities." (170)

923. Adored by right- and left-hand (worshippers). (*dakṣiṇādakṣiṇārādhyā*).

Dakṣiṇā, by offerings, *dakṣina*, by wise men, *ārādhyā*, worshipped.

Or, *dakṣiṇa*, wise men, *adakṣiṇa*, foolish men; .or *dakṣiṇa*, those who are ever desirous of knowing Karmas (religious actions). For the word *dakṣiṇa* is explained thus in the Śruti, "By knowledge ascetics ascend to where desires cease, which do not reach the *dakṣiṇas*, (the *karmins*) nor foolish men." *Adakṣiṇas*, those who know Brahman. The *Bh.-gītā* (VII. 16): "Four kinds of good men are worshipping me, O Arjuna, distressed, one desirous of knowing (me), seeker after wealth, and wise, O best of Bhāratas."

924. Whose lotus face is wreathed with sweet smiles (*darasmeramukhāmbujā*).

Or, *dara*, the conch shell, *smera*, shining, i.e. shining white, her face shines like a white conch shell or her neck

resembles in formation a conch shell. Or, *dara*, in time of fear, *smera*, her face is always shining, even in time of fear. The meaning is even at the time of final dissolution when the faces of others become pale with fear, the face of Mother alone remains smiling.

Dara, protecting (the devotees). Her face is always gracious to her devotees.

925. Pure and worshipped by the devotees of the Kula (*kaulinīkevalā*).[1]

Kevala, the knowledge of Īśvara, because we often see it thus used in the Jaina Trs.

Or, *kevala*, devoid of all attributes, or freed from pleasure and pain. In the *Śiva-sūtra* (III. 35) Śiva is named as "Kevalin who is freed from those two". The *Viśva* says, "*Kevala* means (neu.) a certain kind of knowledge (masc.) one, complete, (neu.) decision, (mas.) deception." The first three meanings are also to be taken here.

Or she is decided (*kevala*) by the Kaulas.

According to another reading *kālinīkevalā*, she is the pure time.

926. Giving the abode of priceless salvation (*anargha-kaivalyapadadāyinī*).

Anargha (priceless), unlimited, *kaivalyapada*, is the fifth state of salvation. Some add *ā* before *anargha*, (*ā*) then means everywhere. (171)

927. Fond of praise (*stotrapriyā*).

Stotra, there are six kinds of worldly praises. The great men say, "Salutation (*namaskāra*), blessing (*āśis*), praising the attainments (*siddhāntokti*), praising exploits (*parākrama*),

[1] There is some discussion on the division of names in the commentary which is dropped here.

rehearsing glory (*vibhūti*), prayer for prosperity (*prārthanā*). These are the six characteristics of praises." For example refer to the names: (627) worshipped by three worlds, (928) recipient of praise, (735) supporter, etc., (79) she is showering, etc., (658) Icchāśakti, etc., (692) bestower of, etc. are respectively to be taken for *namaskāra*, etc.

Or, it refers to the Vedic praise, namely rehearsing the attributes of the gods about whom *mantras* are sung. Or, *stotrāp*, the waters which are to be praised, these (waters) mean here Devas, *pitṛs*, men and *asuras*. The Śruti says, " These are the four waters." In the Śruti (*Chā. Up.*, V. 3. 3), " In the fifth oblation, the water becomes men," it is said the water becomes formed of men, etc. In another Śruti (*Mahā. Nārā. Up.*, XIV. 1) also it is said, " All this indeed is water."

928. Recipient of praise (*stutimatī*).

Or, *stuti*, by praising her, *mati*, knowledge and *ī*, dominion (are to be obtained).

929. Whose glory is celebrated in the scriptures (*śruti-saṃstutavaibhavā*).

According to the *Kośa* (*Amara* 501), *saṃstuta* means experience, i.e. her greatness is experienced by the scriptures. Or *śruti*, four, i.e. her glory is experienced in four ways, the Person in the body, the Person in the metres, the Person in the scriptures, and the great Person as described in the *Bahvṛca. Up.* She is in the four forms (*vyūhas*). The *Kūrma Pr.* also: " Devī has four *śaktis*; they are declared to be her own nature, and she is the support of these four; Listen to me, O best of *munis*, these are *śānti* (peace), *vidyā* (knowledge), *pratiṣṭhā* (fixity), and *nivṛtti* (restraint). Hence the supreme Lord is said to be four-formed. By these four *śaktis* the supreme Lord enjoys his own bliss."

930. Intelligence (*manasvinī*).

The mind depends upon her.

931. High-minded (*mānavatī*).

Māna may mean the elevation of mind, regard, the expression indicating the forgiveness of sin, proof, or measurement.

932. *Maheśī*.

The wife of Maheśa (Śiva). The *Devī Pr.* says, " As she was born from Mahādeva and worshipped by great men (*mahat*), and as she is the wife of Maheśa she is called Maheśī."

933. Of beneficial appearance (*maṅgalākṛtiḥ*). (172)

934. Mother of the universe (*viśvamātā*).

Or, *viśva*, Viṣṇu. The Śruti (says): "... The mother of Viṣṇu."

935. Supporter of the world (*jagaddhātrī*).

Or, *dhātrī*, nurse, because she protects. The Śruti (*Bṛ Up.*, IV. 4. 22): " He is the protector of the world, he is the firm bridge for the sake of preserving order of the beings." The *Devī Pr.* also, " Wherefore you sustain the world and assign functions to them. The root *dha* means to bear, sustain, hence she is called by the wise the sustainer of the universe."

936. Large-eyed (*viśālākṣī*).

According to *Pādma Pr.* she is the deity worshipped at Benares. Though the word *viśāla*, means Badarikāśrama, here it means Nepālapīṭha as both the places are in the Himālaya regions. *Brahmā.* and other *Prs.* say, in the Pīṭhanyāsa that the Nepālapīṭha should be meditated upon as situated in the eyes. Hence is *viśāla* Nepālapīṭha, *akṣi*, eyes, i.e. the eyes of Devī are the Nepālapīṭha (in her universal form).

937. Dispassionate (*virāgiṇī*).

938. Strong (*pragalbhā*).

She is strong in the action of creation, etc.

939. Supremely generous (*paramodārā*).

According to the *Amara* (470) *udārā*, means great: she is great in space and time. The Śruti: "He is like ether, all-pervading, eternal." Or, *para*, supreme, *moda*, bliss, *ā*, on all sides, *ra* gives. Or, *parama*, much, *uda*, water, i.e. ocean here meaning the ocean of worldly existence; *ārā*, weapons, she is the destroyer of the worldly existence (of her devotees).

By prefixing *a* to the name we get *aparama*, etc.: *apa*, gone, *rama*, joy, i.e. miserable, to such persons she is, *udārā*, generous.

940. Supremely delightful (*parāmodā*).

Āmoda, sweet smell, i.e. fame, or *ā* on all sides *moda*, happiness.

941. The mind (*manomayī*).

Because the pure Brahman is (to be) fixed in the mind. The *Vā. Rāmā*, says, "That Bhairava, Śiva, is said to be Cidākāśa, his own active energy (*spandaśakti*) is known as Manomayī."[1]

Or, *manomayī*: mind is the chief instrument. The Śruti (*Bṛ. Up.*, IV. 4. 19): "By mind alone it is to be seen." According to this, *manas* is the chief instrument in creating self-knowledge. (173)

942. Whose hair is the ether (*vyomakeśī*).

In her Virāṭ (universal) form the ether becomes her hair; or she is the wife of Vyomakeśa, Śiva. Or, *vyomaka*, small, *īśī*, ruler, she is the ruler of even atoms.

Or, *vyomaka-īśī*, Śiva in his ether form, his wife is called Vyomakeśī in her form of quarters.

[1] Spanda-śakti is the Śakti which manifests from earth to Śiva.

943. Residing in the celestial chariot (*vimānasthā*).

Vimānasthā are the Devas who remain in the celestial chariot, she is not different from them.

Or, *vi*, much, *māna*, protection (of her devotees), *sthā*, engaged: such is her position. Or, *vi*, much, *mā*, light, *ana*, chariot, *sthā*, residing. She remains in radiant chariots such as Kiricakra and others. Or, *vi*, without, *mā*, limitation, i.e. unconditioned Brahman, *stha*, residing in that; or she limits the Brahman, or she is without limitation. Or, *vi*, much, *mā*, measures, i.e. establishes decision, i.e. *vimāna*, scriptures, *stha*, remains, i.e. she is described in the Vedas. *Vimāna*, proof which are not opposed to the Vedas, *sthā*, she remains therein in the nature of *dharma*. Or, *vimāna*, the fourteen *vidyās*, namely Purāna, Nyāya, Mīmāṃsā, etc. The holy Jaimini in his *sūtra* (I. 3. 5 and 6) says, " If an inferential statement . . . No, because a system has its own limits, etc."

944. *Vajriṇī*.

The wife of Indra, the possessor of the Vajra, the thunderbolt; or bearing Vajra in hand, or adorned with jewels called Vajra. In the Śruti (*Kaṭha. Up.*, VI. 2), " The great terrible Vajra . . ." Vajra means Brahman. Devī is called Vajriṇī as she is related with Brahman as Its limitator.

945. *Vāmākeśvarī*.

Vāmakeśvara is the name of a Tantra. *Vāma* are those who follow the *vāma* (the doctrine inculcated in the above Tr. or *vāma* path); *Vāmaka*, contemptible because they do not perform the five sacrifices (*pañcayajñas*).

Or, *vāmaka*, Dakṣa, and other progenitors of the race (*vam* to create).

946. Fond of the five sacrifices (*pañcayajñapriyā*).

According to the Śruti the five sacrifices are: Agnihotra, Darśapūraṇamāsa, Cāturmāsya, Paśu and Soma. According

to the Smṛtis they are: Deva, Pitṛ, Brahman, Bhūta and Manuṣya *yajñas*. The Pāñcarātrāgama gives the five branches of worship, namely Abhigamana (approaching the God), Upādāna (collecting materials for God's worship), Ijyā (worship), Svādhyāya (repetition of Veda, etc.) and Yoga (meditation). The Kaulāgama enumerates the five kinds of worship: Kevala, Yāmala, Miśra, Cakrayuk, and Vīrasaṃgraha. The *Nityā Tr.* gives out five kinds of worship which accomplish all kinds of desires, namely Madya, etc. The *Bṛhattantrakaumudī* and the *Mantra-mahodadhi* based on the former mean the five kinds (of women): Āturī, Śautakī, Daurbodhī, Trāsīsādhanā, and Bhāvanī.

Or the five kinds of sacrifices of water, which according to the Śruti (*Chā. Up.*, V. 3. 3) form the body of a man in the last oblation. The five places of sacrifices are Somaloka, Dyu, earth, man and woman.

Or, *pañca*, extended, *yajña*, the abode of the creators of the world.

947. Reclining on a couch formed of five corpses (*pañcapretamañcādhiśāyinī*).

Brahmā and the other three (gods) are the four legs of the couch and Sadāśiva is the mattress. The *Bhairavayāmala* says in the *Bahurūpāṣṭakaprastāra*: "On that great and pleasant couch whose pillow is Maheśāna, of whose four legs are Brahmā, etc. and whose mattress is Sadāśiva, reclines the great Tripurasundarī, the great Queen." Ācārya also (*Sau. La.*, v. 91): "Brahmā, Hari, Rudra and Īśvara became the four legs of your couch and the Sadāśiva became the pure white sheet." (174)

948. The fifth (*pañcamī*).

In the order of Brahmā, etc. Sadāśiva is the fifth, his wife is Pañcamī. The *Sū.-saṃ.* says that even Sadāśiva, the

fifth, requires the help of the Mother: "Rudra is the best of the three [Brahmā, etc.] the supreme Śiva, the possessor of *māyā*. Sadāśiva who is with the Mother and is possessed of permanence, etc. is better than the omniscient Śiva, the possessor of *māyā*. Of this there is no need to discuss." Or the word *pañcamī* means *vārāhī* by conventional (*rūḍhi*) acceptation. Though we see the term used as a derivative one (*yoga*) in places such as "she is the fifth in the order of Brāhmī, etc.," she is the last in the deities of *pañcaratna*, like the deities of the five sheaths (*pañcakośa*), yet we find the word *pañcamī* generally used as a conventional one in the *Dakṣiṇāmūrti-saṃ*. and other places, namely "one should worship the son of the fifth" ". . . one should meditate in his heart the Pañcamī . . . *yantra* are very difficult to obtain in the three worlds"; or we can take the word (*pañcamī*) to mean *vārāhī* as a conventional or derivative one.

Or she is the fifth (*pañca*) *m* (*mi*) which is bliss. The *Kalpa-sūtra* (Para., I. 12) says: "Bliss is the form of Brahman, that is established in the body. There are five *m.'s* which indicate that; the worship [of Devī] by these [five] is secret."

Or she is the five *m.'s* taken collectively. These points are set forth in the *Tripurā-sūkta* (*Tripurā. Up.*) and their meaning, namely gift, purification, etc. must be learned from the *guru*.

Or, *pañcamī*, the fifth *homa* in the form of oblation of semen in the woman, as described in the Śruti (*Chā. Up.*, V. 3. 3): "in the fifth oblation the water forms person." Or, *pañcamī*, the fifth state of salvation.

949. Ruler of five elements (*pañcabhūteśī*).

Or, *pañcabhūta*, fivefold, because that is the garland called Vaijayantī formed of five elements and five gems. The *Viṣṇu Pr.*, "The club-bearer's (Viṣṇu's) garland called

Vaijayantī is five-formed as it consists of five elements, it is also called the element-garland, O twice born one." Here " five-formed," means the five kinds of jewels, namely pearl, *māṇikya*, *marakata*, sapphire and diamond. The *Viṣṇu-rahasya* also says, " From earth comes the blue black gem, from water pearl, from fire the *kaustubha*, from air *vaiḍūrya*, from ether *puṣparāga*. Thus the five form the Vaijayantī garland of Hari."

950. Worshipped with five objects (*pañcasaṃkhyopacāriṇī*).

These are scent, flowers, incense, lamp, offering of food.

The 32nd verse divides 50 names.

[Meditate in your pure heart on the succession of *gurus* from Śiva to one's own *guru*, who are the sons of all good qualities, lords of the Devas, the destroyers of the four (kinds of births), the givers of four kinds of bliss, namely *dṛḍha*, *āmoda*, *ghana*, and *sukha*) the expounders (of the Vedas) who have new feet.[1]]

951. Eternal (*śāśvatī*).

Śasvat, frequently, i.e. she is worshipped continuously by her devotees. The Śruti (*Kaṭha. Up.*, V. 12): " To them alone belong eternal attainment, not to others."

952. Possessing eternal dominion (*śāśvataiśvaryā*).

Some prefix the syllable *I*, the *īśas*, the rulers of the universe (Brahmā, etc.), the five corpses. *Aśvatā*, the condition of being a horse (vehicle), *aiśvarya*, dominion, i.e. the five corpses (Brahmā, etc.) form her seat.

953. Giver of happiness (*śarmadā*).

954. Bewildering Śaṃbhu (*śaṃbhumohinī*). (175)

955. Earth (*dharā*).

[1] This supplies as usual the rules for the names and also indicates benediction at the close of the names.

Or supporter of the universe, *dharā*, the letter *la* which represents her form. The *Jñānārṇava* says, " The letter *La* is the goddess of the earth, with mountains, forests and deserts, and having the fifty sacred places, and all the places of pilgrimage, etc."

956. Daughter of Himavān (*dharasutā*).

957. Fortune (*dhanyā*).

Or possessing wealth. Or *dhanya* is a certain Yoginī as mentioned in the Jyotiṣa-śāstra, namely Maṅgalā, Piṅgalā, Dhanyā; or *dhanya*: there are four kinds of thoughts which arise in the last stage (*caramakālīna*) which are *ārta*, *raudra*, *dhanya* and *śukla*. The *Bh. Utta. Pr.* says, " Those who know, say that *ārta* is that meditation which arises through illusion, the desire to possess dominion, pleasure, beds, seats, women, scents, garlands, jewels, cloths and ornaments." " *Raudra* is said by the wise to be that meditation, in which arises desire and not indifference, though he had [experience from] wounds, fire, beating, cruelty, bodily injury, breaking limbs, etc." " *Dhanya* is said by the wise to be that meditation in which arises a thought by the following of the meaning of the Upaniṣads (*sūtra*), and by the performance of great vows, etc. about the causes of bondage and liberation and going and coming [reincarnation], and of the tranquillity of the five senses, and compassion in all beings." " *Śukla* is said by the wise to be that meditation in which by practice of Yoga which destroys the constructive imagination the senses are not tainted by material objects, the inner Self is fixed on its unity with one reality [Brahman]." The result of the above four is thus set forth in the same Pr. " The man who practises *ārta* becomes *tiryak*, an animal or a mineral; he of *raudra* descends lower; the one of *dhanya* goes to the Devas, and attains good results; and one of *śukla* is freed from [future] births.

Therefore in meditation the wise man should cultivate the *śukla* state which removes the pain of re-birth, beneficial, enables one to cross the ocean of existence and which calms passion."

958. Righteous (*dharmiṇī*).

Dharmiṇī, the possessor of such attributes as experience of bliss, eternity, etc.

959. Increaser of righteousness (*dharmavardhanī*).

The *Vāmana Pr.* says, "Control of the senses, purity, and wifehood with devotion refer respectively to Śaṃkara, the sun and to Devī. . . . Śiva and his spouse, meditated upon by men, increase in them these [three] qualities."

Or she is the destroyer (*vardhanī*, from root *vṛdh* to cut), of the objective world (lit. *dharma* the conditions).

960. Transcending the worlds (*lokātītā*).

Lokas, from Indra to Viṣṇu *loka*, transcending these, she resides in the city of Paraśiva called Mahākailāsa. The *Śiva-dharmottara* says that the city of Paraśiva transcends all worlds. Again after discribing the lower worlds, it says: "Above the abode of Viṣṇu, one should know the great divine, city of Śiva". . . . This great city of Śiva is called Apada, men devoted to works return again from this world. After describing the city of Śiva which is to be attained by those devoted to works, again proceeds, "Above the city of Śiva there are three supreme seats, eternal, ever-pure, resorted by Skanda, Umā and Śiva . . ." Those who attain this supreme seat, devoted to meditation, do not return again to the terrible ocean of *saṃsāra*. They become omniscient, omnipresent, pure, merged in Maheśvara, possessed of the strength of Śiva and attain the supreme city of Śiva." Or, *lokas*, the *jīvas*, *atīta* transcending.

961. Transcending attributes (*guṇātītā*).

962. Transcending all (*sarvātītā*).

Sarva, all words. The *Jñānārṇava* says, " Know Parabrahman, which transcends speech and is beyond counting, as ourselves."

963. Tranquillity (*śamātmikā*).

Śama, tranquillizing the activity of the world. The *Māṇḍ*. (7) and *Nṛ. Tāpinī. Ups*. (2) say, " They hold that [it is] tranquillity of the [activity] of the world, peace, non-dual, the fourth." Or *śam*, bliss, *ātma*, her nature. (176)

964. Resembling the Bandhūka flower (*bandhūkakusuma-prakhyā*).

Bandhūka is a tree in the Vaṅga country and its flower is very red.

965. Girl (*bālā*).

The Śruti (*Śve. Up.*, IV. 3): " Thou art boy or girl." The *Tripurā-siddhānta* also says, " O beloved one, as thou dost play like a child thou art called Bālā [child]."

966. Taking pleasure in amusement (*līlāvinodinī*).

Līlā, the play (of the activity) of the universe.

Līlā is the name of the wife of Padmarāja, a king mentioned in the *Yogavāsiṣṭha*. *Vinodinī*, she leads that queen into right action. The story is given thus: Līlā Devī worshipped Sarasvatī and pleased her and received knowledge from Sarasvatī and brought back her husband to life. If the word *līlā* is taken as a separate name, it means Lakṣmī. The *Devī Pr.* explains it thus: " Lakṣmī is called *Līlā* because she fondles (*lālana*)."

967. Very auspicious (*sumaṅgalī*).

Su, beautiful, *maṅgala*, Brahman. The *Viṣṇu Pr.* says, " That, by remembering which, drives away misfortune from men and gives much benefit, that supreme Brahman they know as Maṅgala." The *Atri Smṛ.* says, " The

performance of right action and avoiding wrong action is called Maṅgala by *ṛṣis* who speak of Brahman."

968. Giving happiness (*sukhakarī*).

969. Decked with beautiful raiment (*suveṣāḍhyā*).

970. Ever married (*suvāsinī*).

Suvāsinī. a woman whose husband is living, i.e. exempt from widowhood, or Devī is not separate from such women. (177)

971. Pleased by the adoration of married women (*suvāsinyarcanaprītā*).

972. Ever beautiful (*āśobhanā*).

973. Pure-minded (*śuddhamānasā*).

974. Pleased by offerings in the *bindu* (*bindutarpaṇasaṃtuṣṭā*).

Bindu is the Sarvānandamayacakra; *tarpaṇa* is offerings in that *cakra* by *brāhmaṇas* with milk, by Kṣatriyas with ghee, by Vaiśyas with honey and by Śūdras with mead. *Bindu* means also the wise men and she is pleased by their offerings.

975. First-born (*pūrvajā*).

The Śrutis say, "It is She whom [sages] recognize as the first." (*Tai. Up.*, III. 10. 6), "I am the first born of Truth." Also *pūrvaja* means the first creation which was without intelligence.

976. *Tripurāmbikā*.

Tripura is the name of the deity of the eighth *cakra* (*Yoginīhṛdaya*, II. 11); or *tri*, three, *pura*, states (*avasthā*), *ambikā*, mother. Or *tri*, three, *pura*, *jīva* because he has three states. The Śrutis (*Kai. Up.*, 14): "The soul who plays in the three cities." (*Kau. Up.*, III. 3), "Like the sparks from fire." Or *tripura*, the cities, such as Vāmā, etc. (178)

977. Worshipped by ten *mudrās* (*daśamudrāsamārādhyā*).

Mudrās positions of fingers practised in worship. (See *Pūrvacatuḥśatī*, ch. 3).

The ten *mudrās* are from Saṃkṣobhiṇī to Trikhaṇḍā and they are the means by which she is regularly worshipped according to the manner laid down in the *Nityāhṛdaya*.

978. The ruler of Tripurā (*tripurāśrīvaśaṃkarī*).

Tripurāśrī is the name of the deity which presides over the fifth *cakra*.

979. *Jñānamudrā*.

This is formed by joining the tips of the thumb and fore-finger (to make a circle and extending the other fingers), or *jñāna*, by knowledge, *mud*, bliss, *rā*, she gives. Or, *jñāna*, *cit*, *mud*, bliss, *dra*, she veils.

980. To be attained by knowledge (*jñānagamyā*).

The *Kūrma Pr.* says, " My unconditioned nature is to be attained by wisdom alone and is bare absolute consciousness, benevolent, freed from all limitations, infinite, immortal, supreme, that supreme abode is to be attained through much difficulty. Those [wise men] thinking knowledge as the best means, enter me."

981. Knowledge and knowing (*jñānajñeyasvarūpiṇī*). (179)

982. *Yonimudrā*.

This is the ninth *mudrā*; or she gives happiness in the womb; or *yoni* is the veil which covers *bindu*; or *yoni*, the place between anus and the generative organ. The use of the *mudrā* in removing mistakes in the *mantra* must be learned from the *guru*.

983. Ruler of Trikhaṇḍā (*trikhaṇḍeśī*).

Trikhaṇḍā is the tenth *mudrā*. Or, *trikhaṇḍa*, means the three divisions of the *Pañcadaśī-mantra*.

984. Endowed with the three qualities (*triguṇā*).

This means the primordial matter (*prakṛti*) of the Sāṃkhyas as it is the basis of the three qualities, *sattva*, *rajas* and *tamas*. The *Vāyu Pr.* says, " This Yogeśvarī creates as well as destroys

forms; she has many forms, many functions, and many names, by function and by her sport she is threefold in the world, hence she is called Triguṇā." The *Viṣṇu Pr.* also, "I reverence that eternal energy, which is thy energy which is in all beings and in all souls, the basis of the qualities." The *Devī Pr.* explains in another way: "As she has three steps, the three paths [of Gaṅgā], the three qualities, etc."; for it says, "Bali was bound by three steps, the Gaṅgā came from three places, Svarga, etc., by the three qualities *sattva*, *rajas* and *tamas*, she performs the functions of creation, preservation and destruction, hence she is called Triguṇā."

985. Mother (*ambā*).

The previous name was "endowed with the three qualities," hence she is the cause of the three qualities. This is called in the Tantras the soul of the *mantras* (*mantrajīva*). The *Tantrarāja* says, "The three qualities are the cause of *tejas*, of the forms of Śakti, and of the universe. The cause of these (qualities) is (Devī); that *samyaktva* (rightly) means the attainment of perpetual contemplation of the nature of That. That *samyaktva* is called the strength of the *mantra* or the soul of the *mantras*." Or, she is the *ambā*, the mother of all the worlds.

986. Residing in the triangle (*trikoṇagā*).

Trikoṇa is Yonicakra.

987. Sinless (*anaghā*).

Agha, means sin, pain, misery.

988. Whose deeds are wonderful (*adbhutacāritrā*).

Adbhuta, earthquake, etc., *cāri* the bad results thereof; *tra* she protects (she protects her devotees during such occurrences).

989. Bestowing the desired objects (*vāñchitārthapradāyinī*). (180)

990. Known through constant devotion (*abhyāsātiśaya-jñātā*).

As it is said, " Till sleep as well as till death one should employ himself in reflection on the Vedānta," she is known by constant meditation upon the unity of Brahman and the Self. The *Ved. sūtras* (IV. 1. 1) " Repetition, [of the mental functions of knowing, meditating, etc. is required] on account of the text giving instruction more than once."

The *Brahmā. Pr.* also: " She whose limbs are knowledge, whose body is science, and whose abode is heart, is to be seen by constant meditation. By constant practice in meditation she becomes manifested through the union with the Self."

991. Transcending the six methods (*ṣaḍadhvātītarūpiṇī*).

The six methods are: words (*padādhvā*), worlds (*bhuvana*), letters (*varṇa*), categories (*tattva*), parts (*kalā*), and *mantra* (*mantrādhvā*); of these, three are the parts of *vimarśa* and the other three of *prakāśa*. The *Virūpākṣa-Pañcāśikā* says, " The quality of *vimarśa* is attributed to three, namely words, *mantras* and letters, of *prakāśa*, is worlds, categories and parts." About these the *Jñānārṇava* says, " In this *cakra* there are six methods, O Devī, adored by warriors, . . . thus one should meditate by six methods upon the pure Śrīcakra." Thus ends characteristics ascribed to each method, i.e. methods of meditating upon Śiva, namely as manifested in words, etc. The *Dakṣiṇā.-saṃ.* also says: " Hear now, O ruler of Yogas, the nature of six methods . . . thus one should meditate by six methods upon the Śrīcakra."

Or, *six methods*, the six kinds of devotion, these are the means of attaining Devī. The *Kulārṇava* says, " To him, whose mind is purified by the *mantras* of Śiva, Viṣṇu, Durgā, the Sun, Gaṇapati and Indra [or Indu], appears the

knowledge of Kula [Devī]." The meaning is that those who in previous births were followers of any of the six kinds of devotion, attain in this birth the devotion to Devī.

992. Compassionate without partiality (*avyājakaruṇāmūrtiḥ*).

The great ones say, "Glory to Devī the compassionate one."

993. The lamp (that dispels) the darkness of ignorance (*ajñānadhvāntadīpikā*).

The *Bh.-gītā* (X. 11): "Out of compassion to them I, residing in their heart, dispel the darkness of ignorance by the lamp of knowledge." (181)

994. Known even to children and cowherds (*ābālagopaviditā*).

Bāla, Brahmā, etc. *gopa*, the protector, i.e. Sadāśiva; or *Bālagopa*, Kṛṣṇa; the meaning is she is known to every one from Sadāśiva, Viṣṇu down to children. The *Sū.-saṃ.* (I. 8. 36) says: "All beings recognize Him in the shape of the idea of, 'I'."

995. Whose commands are never disobeyed (*sarvānullaṅghyaśāsanā*).

But it may be asked, since "familiarity breeds contempt," when it is known to each person (that he himself is Devī), will not her command be ignored? This name is the reply to the question. *Sarva* (all) Brahmā, Viṣṇu, etc. Ācārya in *Sau. La.* (v. 24), says "Brahmā creates the universe, Viṣṇu protects it, and Rudra destroys it, Īśa annihilates all these three as well as himself. And finally, under thy order indicated by the movement of thy creeper-like brows, Sadāśiva approves of the same."

996. Abiding in the royal Śrīcakra (*śrīcakrarājanilayā*).

Śrīcakra, consisting of *bindu*, triangle, etc. It is said, " Śrīcakra is the body of Śiva and Devī." The meaning is just as the *jīva* resides in the body so they reside in the Śrīcakra.

997. The divine Tripurasundarī (*śrīmat-tripura-sundarī*).

The wife of Tripurasundara, Paraśiva.

Tripura, Paramaśiva, because the three, Brahmā, Viṣṇu and Rudra are his body. The *Kālikā Pr.* says, " By the will of the *pradhāna* the body of Śiva became triple. Then the upper part of Maheśvara became Brahmā with five faces, four arms, and whose body had the colour of the pericarp of the lotus. His middle part became Viṣṇu of the blue colour, having one face, four arms, bearing the conch, disc, club and lotus. The lower part became Rudra having five faces, four arms and the colour of a white cloud and the moon as a crest jewel. As these three Puras are in him, he is called Tripura." (182)

998. The divine Śivā (*śrī-śivā*).

999. The union of Śiva and Śakti (*śivaśaktyaikyarūpiṇī*).

Her nature is the equal essence of Śiva and Śakti. The *Vāyavīya-saṃ.* says, " By the will of Śiva, the supreme Śakti becomes one with the Śiva-tattva. Again She manifests at the beginning of creation like oil from the oil grain." Here " union " means the supreme equality, the being absolutely without difference. The *Saura-saṃ.* says, " The Śakti which is separate from Brahman is not different from Brahman itself. Such being the case it is only called Śakti (as separate) by the ignorant. It is impossible to distinguish the difference, O wise one, between the Śakti and the possessor of Śakti." The *Vāl. Rāmā.* also says: " As there is only one movement of air, only one *oḍyāṇa-pīṭha* [in the world], and only one manifested *cit-śakti*, also there is only one union (of Śiva and Śakti)."

Or, *Śiva*, the Śivacakras, *śakti*, the Śakticakras, *aikya*, union. The *Brāhmā. Pr.* says, " In the triangle *bindu* must be united, the eight-angled one is to be united with the eight-petalled lotus . . . He who knows the necessary relation between the parts belonging to Śiva and the parts belonging to Śakti in the Śrīcakra is the real knower of the *cakra*."

Or this name means the *Haṃsa-mantra*, for in this *mantra* is declared the union of Śiva and Śakti. The *Sū.-saṃ.* (IV. 7. 2): " Śakti of Him [Śiva] is said to be the end of the syllable *śā* (i.e. *sa*) and end of that (i.e. *ha*) is called Bīja. The Bīja is the Vidyāśakti. That itself is Śiva. Therefore this supreme *mantra* is said to signify Śiva as well as Śakti."

Or, *Śiva-śakti*, the five Śaktis of Śiva, namely Dhūmāvatī, etc., and *aikya*, their collective form which is Devī. The *Virūpākṣa-pañcāśikā* says, " Dhūmāvatī veils, Bhāsvatī reveals, the Spanda stimulates, the Vibhvī pervades, the Hlādaśakti nourishes. The Dhūmāvatī-śakti belongs to earth, Hlāda to water, Bhāsvatī to fire, Spanda to air, and Vibhvī to ether, thus the world is pervaded by these."

1000. The Mother Lalitā (*lalitāmbikā*).

Thus by the first three names the goddess is indicated as the creator, preserver, and destroyer of the universe, by the next two names, she is indicated as possessing two other functions, namely annihilation and re-manifestation which belong to no other deity, from the sixth name to the last the same deity who possesses these five functions is described in different ways and is indicated by the name Lalitā which is her special name and belongs to no other deity.

Lalitāmbikā: Lalitā as well as Mother. The meaning is given in the *Pādma. Pr.*: " Transcending all worlds she sports (*lalate*); hence she is called Lalitā." " Worlds " means her surrounding lights or deities. " Transcending " being above

their abodes in the *bindu*-place. " Sports " shines brilliantly. The wise say, " The word *lalitā* has eight meanings, namely brilliancy, manifestation, sweetness, depth, fixity, energy, grace and generosity; these are the eight human qualities." The *Kāma-śāstra* says: *Lalita* means erotic actions and also tenderness; as she has all the above-mentioned qualities, she is called Lalitā. It is said also, " Thou art rightly called Lalitā for thou hast nine divine attendants [in the Śrīcakra] and your bow is made of sugar-cane, your arrows are flowers, and everything connected with you is lovely (*lalitā*)." The word *lalitā* according to the *Śabdārṇava* means beautiful.

This deity according to the *Pādma Pr.* is the deity worshipped at Prayāga.

At the end of this name Oṃ should be pronounced. This has been explained at the beginning of the first name. It should also be remembered that the rule has been explained according to the different castes. Though the two Praṇavas (at the beginning and the end) are not parts of the names, they should be repeated for the sake of the benediction. Because it is said, " The words Oṃ and *atha* arose at the beginning at the first opening of the mouth of Brahman, hence both words are auspicious." Moreover if any *mantra* is repeated without the addition of Oṃ at the beginning it becomes ineffective, and without the addition of Oṃ at the end it becomes dispersed. According to this saying if the Oṃ is not repeated harm ensues, but if the Oṃ is repeated the result is far-reaching (*adṛṣṭa*).[1]

Now (the author of the *Paribhāṣā* verses) shows the first word of the names of each hundred.

[1] I have included in this edition all the useful parts of the commentary which were left out in the 1st edition.

33. (*Paribhāṣā* verse) *Śrī*, *maṇi*, *sad*, *hrīṃ vividhā*, *gudā*, *darā*, *deśa*, *puṣṭā* and *nāda* are the first letters respectively of each hundred. There is no meaningless word (like *ca* and other particles), nor the repetition of names in this (*Sahasranāman*).

34. One should add *a* and *ā* with the names (where there are names like repetition) of *mati*, *varadā*, *kāntā*, *raktavarṇā*, etc.

35 and 36. The learned should split the name *sādhvī* into two as *sādhu* and *ī* and *tattvamayī* as *tat*, *tvam*, and *ayī*. . . .

37. There are four names in masculine, such as *Guṇanidhi*, *Ātman*, *Rogaparvata*, *Mahālāvaṇya*; two names are in neuter as *Tat* and *Brahman*, and two names are *avyaya* (indeclinable) as *Svāhā* and *Svadhā*.

Thus ends in the *Saubhāgyabhāskara* composed by Bhāskararāya the eleventh Kalā called Dhāriṇī with the tenth hundred.

CHAPTER III

38. (*Paribhāṣā* verse) In the Phala chapter verses 1-20½ say, the recitation is meant to confer (on the reciter) different kinds of results; the next 46 verses are elaborating the same.

1. Thus, O pot-born one, the thousand names declared to you, the secret of secrets which pleases Lalitā.

Thus: The number of the thousand names is here exact and not more or less like the *Sahasranāmans* of Sarasvatī, Gaṅgā, etc. where the counting is only approximate.

Secret, etc.: The *Devī Sahasranāmans*, which are described in the *Kūrma* and other Purāṇas, though they are exactly a thousand in number, yet are not most secret.

2. There has been no *stotra* equal (in merit) to this, nor is there ever to be one (such). This (*stotra*) causes all diseases to subside and confers all prosperity.

Prosperity: Elephant, horse, etc.

3. It averts untimely death, avoids timely death, removes the pain caused by fever and confers longevity.

Untimely death: From the tiger, serpent, etc.

4. It blesses the issueless with sons and confers (all) the *puruṣārthas*. This *stotra* especially is highly pleasing to Śrī Devī.

All the puruṣārthas: The *Pādma Pr.*, Puṣkara-Khaṇḍa, says in the Āhnika-Prakaraṇa, "The wise should worship the gods. If one worships Gaṇeśa, the impediments [*vighna*] will never trouble him. One should worship Sūrya for health, Viṣṇu

for *dharma* and *mokṣa*; Śiva for *dharma*, *artha* and *mokṣa*; and the Caṇḍikā for all the four [*dharma*, *artha*, *kāma* and *mokṣa*]."

5-6. The devotee of Lalitā should always with effort repeat this. After the morning bath he should perform the Sandhyā ceremony regularly, go into the *pūjā* room and there worship Śrīcakra. Then he should repeat the (Pañcadaśī- or Ṣoḍaśī-) vidyā a thousand times, or three hundred, or one hundred times (the least).

Regularly: According to Vaidika and Tāntrika rites.

7. Then again he should repeat this secret *Sahasranāman*. The wise one who repeats it at least once in his life time (attains the following results).

8. Listen thou, O Pot-born one! I will declare to thee the results of such a virtue (of repeating these names). Bathing in Gaṅgā and all other holy waters numberless times.

Bathing in Gaṅgā: Puṣkara is the head of all the places of pilgrimage (*tīrthas*) which has its source from this earth. Gaṅgā has come down from heaven (*svarga*). Hence Gaṅgā is the best of all the *tīrthas*. The *Bh. Uttara Pr.* explains the name of Gaṅgā thus: "As thou wert brought by Bhagīratha from *svarga* to earth, O Devī, thou art called Gaṅgā (*gam*= earth and *ga*=reached) by all the sages."

9-10. Instituting crores of Liṅgas in the Avimukta (Kṣetra); giving away (in charity) crores of candies of gold to learned *dvijas* during the solar eclipse; performing innumerable horse sacrifices on the banks of Gaṅgā.

Avimukta: The *Liṅga Pr.* says, "*Avi* means sin, O best of twice-born one, and *mukta* means freed, I do not (*a*) separate (him) from that place (*vimukta*); hence it is called Avimukta."

According to *Bṛhajjābāla* and other books there are four *kṣetras* (holy centres) in Kāśī, namely: 1. Kāśī, 2. Vārāṇasī, 3. Avimukta and 4. Antargṛha, each succeeding one of which

is holier than the preceding. Thus Antargṛha is known as the holiest of all. It is said to be the body of Paramaśiva himself and to be permanent in nature.

Giving away etc.: The *Mahābhārata* and other works say, "One may be freed with difficulty from the sin of receiving anything at any time from any one [by undergoing expiation ceremony]. But one does never become freed from the sin if he receives gifts at Kurukṣetra at eclipse time."

Candies of gold: The *Bṛhaspati* says, "These are the three highest gifts, which are of cows, land and Sarasvatī [vidyā]; but all the three come out of gold."

Learned Dvijas: Possessed with birth, sacraments and knowledge.

Horse sacrifice: (The Śruti) says, "One overcomes the sin of Brahmanicide and all (other) sins, who performs the horse sacrifice."

11. Digging a number of wells in arid tracts; feeding *brāhmaṇas* by crores in times of dearth and famine daily.

12. All these being done with supreme faith regularly for a thousand years, the resulting *puṇya* multiplied times without number (by itself) equals it.

13-14. The supreme *puṇya* which results from a repetition of a single name of the secret *Sahasranāman*. The accumulated sins of him who repeats at least a single name of this secret *Sahasranāman* are all destroyed. There is no doubt in this.

15. All sins of omission of prescribed daily duties and commission of prohibited actions, are surely destroyed. Why describe in so many words? Listen, O Pot-born one:

16. No person in all the fourteen worlds is capable of committing a sin which cannot be removed by a single name in this *Sahasranāman* which is the antidote of all sins.

17. He who desires to cleanse himself of all sins by any other means than this *Sahasranāman* is like one who, to get rid of cold, goes to the Himālaya mountains.

By any other means: Like one who running from fear of scorpion seeks to take protection in the mouth of an angry king-cobra.

18. If the devotee repeats this *Sahasranāman* daily, Lalitā is pleased and confers on him the desired objects.

The devotee: Who has the following four qualifications, namely: 1. he must be devoted, 2. he must recite the *stotras* (*Sahasranāman*, etc.) in full (3 chapters), 3. he should continue this till the end of his life, and 4. he must daily follow it by early bath, *japa*, etc.

The desired objects: The Śāstras, which treat on *prāyaścitta* (expiation) are useful to those who are not the devotees of Lalitā. The devotees of Lalitā should not resort for their sins committed, to those *prāyaścitta*-śāstras, when they have this *Sahasranāman*.

19. How can one who does not repeat this hymn be called a devotee? If he is unable to repeat it daily, let him do so on auspicious days at least.

Be called a devotee?: According to the *Bha.-gītā* (VII. 13), " Fourfold in division are the righteous ones who worship me, O Arjuna; the suffering, the seeker for knowledge, the self-interested, the wise, O Lord of the Bhāratas "; there are four kinds of devotees, amongst them, the 1st should repeat this *Sahasranāman* for removing his sins, the 2nd for the purification of his mind (*cittaśuddhi*); the 3rd to acquire wealth and the fourth for the welfare of the world. This is well explained in the *Bhaktimīmāṃsā-bhāṣya*, " in the highest sinners . . . ." (*sūtra*).

On auspicious days: Kapilāṣaṣṭhī, Ardhodaya, etc. (i.e. on the conjunction of certain days with planets).

20. On Saṃkrānti day, during the summer and winter solstices, on the three birthdays, in the Ayanas, on Navamī (9th or 14th day of the bright fortnight), and on Fridays.

On the three birthdays: The three birthdays are those of oneself, wife and son; or three *nakṣatras* (constellations) preceding and succeeding one's own; or every ninth *nakṣatra* (*anu-janma*) of his; or one's own birthday, Dīkṣā day, and Pūrṇābhiṣeka-day. The selection of the days is to be made according to the wish of the *guru*, as there is a saying, " As there are different [selections] in the Tantras, one should get the opinion of the *gurus*."

21. This *Sahasranāman* should be repeated especially on the Paurṇamāsī (the full moon) day, meditating on mother Lalitā as seated in the disc of the moon.

In the disc of the moon: In the disc of the full moon the Sādākhyā Kalā, the eternal one, is in the form of Tripurasundarī. The other 15 Kalās (parts) of the moon are waxing and waning, which are the deities of Kāmeśvarī to Citrā, from the 1st to 15th day respectively. These 15 Kalās are joined with the 16th and with the Aṇimā and other (7 deities). Hence the disc of the moon is the Śrīcakra itself (of Devī) and not her image. Therefore there is no Āvāhana (invoking the deity to be present in the image) ceremony, etc.

22. And worshipping her with five kinds of *upacāras* one should repeat this *Sahasranāman*. Such a person gets all his diseases destroyed and obtains a long lease of life.

Worshipping, etc.: Says the Śruti, " He is that I." " That He is I." " That indeed art thou." " Thou art indeed that," etc. Therefore one should identify himself with the deity meditated upon. This is the chief worship.

With five kinds: 1. Offering of Sandal, 2. of flower, 3. of scent, 4. of light, and 5. of food. The *Pādma Pr.* describes

the result of the worship thus: "The thousands of horse-sacrifices and the hundreds of Vājapeya sacrifices are not equal to one lakh of a part of the worship of Lalitā. He is the giver [of gifts], he is the sage; he is the sacrificer, he is the performer of penance, he is the pilgrim, who worships the Devī always with sandal paste, flower, etc." Again, "Having smeared the Devī with sandal, one gets the results of Jyotiṣṭoma sacrifice." Further, "Having applied Lalitā with sandal paste, Agaru, and Karpūra with fine powders, and with Kuṅkuma, one will reside in heaven for crores of years." Or as the rule lays down "inner and outer worship the householder always should perform, etc." One should perform two kinds of worship.

Inner worship: Indeed is the identification (of Devī with himself): *the outer worship:* is with offering of sandal, flowers, etc. only with mental ideas.

23. This process is called the Āyuṣkara- (tending to increase the length of life) Prayoga and is mentioned in the Kalpas.

Kalpas: Kalpas are the works written by Paraśurāma and other *ṛṣis*. The Tantras are also indicated by the term Kalpas. The process referred to as Āyuṣkara-Prayoga is as follows:

On an auspicious full moon day when the duration of the full moon lasts from sunrise to the whole of that day, get up at early morning, observe the caste rules in regard to daily rites enjoined in the Vedas and Tantras, fast the whole day; in the evening take a good and clean bath, perform Sandhyā and other daily Vaidika and Tāntrika rites, and go through the usual course of religious reading (*pārāyaṇa*). When the full orb of the moon is visible on the horizon, choose a pure locality, furnish yourself with a seat repeating

the prescribed *mantra*, face the east, and in the sitting posture rinse your face and mouth and do Prāṇāyāma with the *Pañcadaśī-mantra*. Then go on with *saṃkalpa* (determination) in the following words: " With a view to get rid of disease and gaining longevity, I with the name . . . belonging to . . . *gotra* and going to perform the Āyuṣkara-Prayoga by reading the *Lalitā-Sahasranāma-mālā-mantra*." After this, gaze at the disc of the moon steadily, and meditate on Tripurasundarī at its centre, as surrounded with the whole group of fifteen *nityā* deities and your own *guru*; realize all of them as your own Self, offer them sandal, etc. with the prescribed *mantra* and thus complete the five *upacāras*. With your eyes fixed on the Candramaṇḍala recite the first fifty verses of this *Sahasranāman*; then the *dhyānaśloka* with *nyāsa*, etc. Follow this up with Oṃkāra according to rules of caste and order, and repeat the thousand names distinctly and slowly, noting the meaning and sense conveyed by each name, from Śrīmātā to Lalitāmbikā. When this is over, pronounce the Oṃkāra, perform *nyāsa* and close with the recital of the Phalaśruti (the chapter on results).

During the *japa* let your mind and eyes be steadily fixed on the Devī identified in the disc of the moon. Withdrawing yourself therefrom attend to your physical surroundings: rise from the seat, offer presents to the followers of the Samaya sect and receiving their blessings in these words: " Let this ceremony which you so devotedly performed be an accomplished fact. May Tripurasundarī be pleased with your devotion," go and take your meals.

They who perform the daily (*nitya*) worship of Devī are entitled to do the worship called Naimittika (obligatory); they who perform the above two are fit to celebrate the Kāmya (optional) worship, thus the *Tantrarāja* says.

Or Kalpas: (another meaning is) even in Kalpa, i.e. *mahāpralaya*, in the great deluge, the performer of this Prayoga will have his own influence.

23-24. By touching with the palm the head of a feverish person, reciting this *Sahasranāman*, fever and headache are got rid of immediately.

Feverish person: the following is the Prayoga; on the day when the patient has the symptom of fever, the practitioner having performed his daily avocations, and sitting on a pure place should make the *saṃkalpa* saying "such a patient should get rid of fever, etc." this Prayoga is called the "fever-remover"; next he should allow the patient to sit on his right side facing north, and besmearing him with holy ashes with (*Pañcadaśī*) *mantra*; he should repeat the first part (of this *Sahasranāman*); then place his right palm on the patient's head and recite the *Sahasranāman*. Next he should remove his palm and recite the Phala chapter and feed the *brāhmaṇas*, etc. If the practitioner has to do this for his fever, he should place his palm on his own head himself. The repetition should be continued till the fever subsides, as the *Vedānta-sūtras* (IV. 1. 1) say "Repetition (should be continued) as the instruction is repeatedly given." The repetition is for the *Sahasranāman* only, and not for the introductory and the concluding parts (1st and 3rd chapters). This should be observed in all succeeding Prayogas.

24-25. By the external application of ashes mesmerised with this *Sahasranāman* for healing purposes, all diseases are immediately cured.

25-26. O Muni! Mesmerise a potful of water with this *Sahasranāman* and pour it on the head of a person who is possessed, and the *graha* (elemental) will at once leave that person.

Graha: Bālagraha, piśāca, bad elementals and nine planets.

26-27. By meditating on mother Lalitā as seated in the midst of the nectar-ocean, and repeating this *Sahasranāman*, poison (if taken in) can be digested (and assimilated).

Nectar Ocean: wherever there is a Śrīcakra, there is one nectar pond. There are two nectar pools in the city called Aparājitā, the abode of the worshippers of the conditioned Brahman (see *Chān. Up.*, VIII. 5). The third is in the Brahmarandhra (cerebrum) in the head.

Poison: both moveable and immoveable ones. The Prayogas generally do not fail in their effects (unless the practitioner is an ignorant one).

27-28. By taking butter mesmerised with this *Sahasranāman* barren woman will surely beget children.

Barren women: There are four kinds of barren women: (1) one who has no issue, (2) one who begets children who do not survive, (3) one who begets female issue only and (4) one who begets one issue only.

28-29. At night meditating on Devī, as binding the desired woman by the noose and drawing by the elephant-hook, if one recites the *Sahasranāman*, she comes to his side, even if confined in a harem.

This relates to a story mentioned in the Māhātmya of Hanuguṇṭhapīṭha: "Candravadanā, wife of the sage Nārāyaṇa, was taken away by Seturāja, son of Cakra, and she was brought back by the sage after worshipping Devī alone."

Some say this Prayoga is intended for other desired women also in order to test the (mental) power on other minds, and also to marry them to procreate healthy children. (See *Br. Up.*, VIII. 4. 7). He should sit either eastern or northern-faced for this Prayoga.

30. To conquer a king, one should turn to the side in which he (the king) lives and repeat this *Sahasranāman* for three nights, fully devoted to the worship of Devī:

Three nights: Days and nights. One should repeat always the *Sahasranāman* till 24th *prahara* (a day consists of 30 *praharas*) after concisely performing his daily duties. He may think on Devī as binding the king, etc. (see the previous verse).

The king: any king he desires.

31. And the king losing his independent spirit, rides a horse or an elephant to go to him (the devotee) before whom he prostrates like a servant.

Rides a horse, etc.: He never comes alone like a thief but comes riding on horse-back, etc.

32. The king being thus controlled, offers him his kingdom and treasury.

32-33. By a mere gaze at the face of him who repeats daily this secret *Sahasranāman*, the three worlds get bewildered.

33-35. The enemies of him, who repeats this *Sahasranāman* with devotion once (at least), are killed by Śarabheśvara. Any black (magical) part practised against the repeater of this *Sahasranāman* (is ineffectual but) is made by Pratyaṅgiras to rebound upon the performer of the act and kill him (instead).

From this verse forward the Prayogas are simple.

Śarabheśvara: an incarnation of Śiva as mentioned in *Liṅga*, *Kālikā* and other Purāṇas, in order to destroy the Nṛsiṃha incarnation of Viṣṇu. The Prayogas of Śarabheśvara are well known in the Tantras. This Prayoga is mentioned here as the best destruction Prayoga as it was the cause of slaying even Viṣṇu. This is indicated here: This powerful God, Śarabha, though he belongs to other spheres and

not completely worshipped by the devotees of Śrīvidyā, and though unrecognized by many, strives himself to destroy his (devotee's) enemies. Therefore the superiority of the devotees of Lalitā over the devotees of Śarabha is established. The same rule is to be applied in the following Prayogas also.

Any black (*Magical*): Śyenayāga, etc. which cause the death of enemies unknowingly.

Pratyaṅgiras: The Bhadrakālī deity belongs to the *Atharvaveda.* She is described by 32 Ṛks in the *Śaunaka-śākhā* and by 48 verses in the *Paippalāda.* The Prayogas are known in the *Nārada-tantra.*

35-36. Him, that looks upon the repeater of this *Sahasranāman*, with a cruel eye, soon does Mārtāṇḍa-Bhairava make blind.

Mārtāṇḍa-Bhairava: an incarnation of Śiva born at Prema-pura, in the Karnataka country and whose name is spread much in the Maharashtra country; his *mantras* and Prayogas are described in the *Mailāra-tantra* and in the *Rudrayāmala.*

36-37. The robber, who dispossesses the repeater of this *Sahasranāman* of his property, is, wherever he conceals himself, killed by Kṣetrapāla.

Kṣetrapāla (see 345 name): His *mantras* are known in the Tantras.

37-38. The learned man, who dares discuss or argue about the *vidyās* with him, who devotes himself to the chanting of this *Sahasranāman*, is at once made dumb (held spell-bound) by Nakuleśvarī.

Vidyās: 14 *vidyās.*

Nakuleśvarī: Her *mantra* is mentioned in the *Aitareyāraṇyaka.* The holy Paraśurāma has also mentioned it in his *Kalpasūtras* (X. 37) and the Prayogas are known in the *Prapañcasāra*, etc.

38-39. When a king makes war with the devotee of this *Sahasranāman*, Daṇḍinī herself destroys all his army.

Daṇḍinī: is well known in the *Varāha-tantra*.

Destroys: by creating quarrels among themselves in the army, by removing others and by slaying some. Thus six kinds of actions (on black magic)are mentioned in the above verses. They are described in the *Śarabhacintāmaṇi* thus: "Alleviation, control, obstruction, enmity, separation and destruction." The *Tantrāraja* says, "Protection, tranquillity, charm, success, conquest, and destruction. These are the six actions." These are not described in detail for fear of elaboration. One is referred to the 23rd Taraṅga in the *Saubhāgya-ratnākara*.[1]

39-40. If one chants this with devotion continuously for six months, the goddess of wealth will reside permanently in his house.

Permanently: This is the wealth-giving Prayoga against the unsteady nature of the goddess of wealth which she changes (on behalf of the devotees).

40-41. If one reads this *Sahasranāman* once a month (at least), or daily (if he can), or (still better) thrice a day (if possible), the goddess of speech will keep dancing forever on (the tip of) his tongue.

41-42. By reading this *Sahasranāman* without laziness for a fortnight, women can be fascinated by a mere glance.

Kāmaprayoga: This may be practised at night.

42-43. Persons accidentally coming in contact with him who has read this even once in his life-time, are freed from sins.

[1] The MSS. with the 36 Taraṅgas (chapters) were secured by me and they are in the Baroda and Santiniketan libraries.

43-44. To the twice-born man who knows this *Sahasranāman* should be offered food, cloth, money and paddy, and never to any one else.

44-45. For, the wise recognize him to be the fit (recipient) guest who knows the *Pañcadaśī*, who worships the Śrīcakra and who chants this *Sahasranāman*.

45. Hence to him and to him alone one should with effort offer presents, if he wants to please Devī.

Him and him alone: Pulastya-smṛ. says, " The *vidhi* [injunction] is of four kinds, the 1st is whose results are not visible [Adṛṣṭa, such as heaven, etc.]; the 2nd is whose result is obvious [Dṛṣṭa, i.e. wealth, etc.]; the 3rd is the result mixed of the above [one and two]; and the 4th is whose source is [inferred] from reason." So the qualifications of the recipients are the Śrīvidyā initiation, the worship of Śrīcakra, and the repetition of the *Sahasranāman*.

46-47. He who does not repeat the *Sahasranāman*, nor knows the *Pañcadaśī*, is like unto a beast; and presents made to him are useless. Hence the learned should test the knowledge (of the recipient) and offer him any presents.

Test the knowledge: Concerning the worship of Lalitā and repetition of the *Sahasranāman*, according to the rules.

47-48. Just as there is no *mantra* to match with the Śrīvidyā, no deity to equal Lalitā, so also, O Pot-born one, there is no hymn equal to this *Sahasranāman*.

49. With him who writes out this supreme *Sahasranāman* in a book and worships it with devotion, Sundarī will be pleased.

This verse refers to those who are not the regular devotees of Lalitā. The devotees are those who receive the *mantras*, *Sahasranāman*, etc. from the *gurus* with the meaning and practise them. The Śruti says, " He who knows the meaning

of the words obtains all auspiciousness and reaches heaven, all his sins purified, by knowledge." *All his sins:* This indicates mere knowledge of words also produces some results; therefore "writing, etc." will confer on him some good virtues (*puṇya*) which will operate in the course of succeeding births (if not in this), as indicated in the *Tantrarāja* and other works. The acquisition of books also is a virtue. At the end of this work we are going to say, "O Ambā, this *bhāṣya* is dedicated to thy feet. Thou wert the cause of this. This explains the meaning of thy names. Let this be for thy pleasure. May I be thy devotee. To him, who does not study this, nor read this, nor even acquires a copy of this, the worship of Lalitā becomes useless."

50. Why so many words? Listen thou, O Pot-born one; in all the Tantras there is no hymn to be found which is equal to this.

51-54. Therefore should the devotee repeat this with much devotion. The good results accruing from the worship of the Śrīcakra done once with the lotus, Tulasī flower, Kalhāra, Kadambaka, Campaka and Jātī flowers, with Mallikā, Karavīraka, Utpala, Bilvapatra, Kunda, Kesara, Pāṭala and other fragrant flowers such as Ketakī and Mādhavī, accompanied with the chanting of these names—the results of such a worship are indescribable even by Maheśvara. It is only Lalitā that can realize (the greatness of) the results of worshipping Her (Śrī)cakra.

Tulasī Flower: Tulasī bunch and not the petal (*dala*) of Tulasī. The *Phetkāriṇī-tantra* says, "It is not desirable that the flowers or petals or fruits should be offered down-faced. They will create unhappiness. They are to be offered as they come out [from their stalks]. They are not intended to be offered down-faced except on the occasion

of Puṣpāñjali [a ceremony where a handful of flowers is generally offered]. But in the worship of Lakṣapūjā, etc. [one Lakṣa of flowers offering ceremony] one should offer one flower for each name. If the flowers are offered in quantity, the worship will not be called Lakṣapūjā."

Maheśvara: The 4th, among the five corpses, (see name 249) is not omniscient enough to understand the virtue of the worshipper.

It is only Lalitā; if one does not observe the daily worship, he is not entitled to perform the optional ceremonies like the Āyuṣkara Prayoga (see *supra*, 23rd verse) and other flower offerings. The Prayoga is as follows: At the beginning of the worship of the Śrīcakra, one should recite thus, "as to get an unlimited virtue (*puṇya*) I am going to worship Devī, by such and such flowers"; then he should perform the Āsana Pūjā (seat worship); next he should recite the first chapter; then perform the three *nyāsas;* next he should repeat each name (*mantra*) in the dative case, preceded with *Oṃ*, *Hrīṃ*, *Śrīṃ*, and succeeding with *Oṃ*, e.g. "*Oṃ*, *hrīṃ śrīṃ śrīmātre namaḥ Oṃ*," and slowly place one flower as it came out (of the stalk) on the *bindu* (of the Śrīcakra) and continue the same kind of flower, without mixing it with another kind till the end (of the thousand names). Again at the end repeat the *Oṃ*; next perform the three *nyāsas* and repeat the concluding chapter. Thus ends the Prayoga.

55-56. How can Brahmā and other gods who have a limited knowledge know it? He who worships the supreme *devatā* in the Śrīcakra with these names on the night of the full moon day in every month, himself becomes (one with) Lalitā and Lalitā with him.

57-58. There is no difference between them both (Lalitā and the devotee), and to draw any distinction between

them is to sin. If a devotee worships Śrī Devī on the Mahānavamī day with these thousand names locating her in the Śrīcakra, his salvation is in his hand.

To draw distinction: though there is a distinction between the worshipper and the worshipped, as the one is mortal and the other is immortal, and one is the worshipper and the other is worshipped, etc. with the different and opposed qualities, such distinction disappears and the worshipper becomes one wiṭh Devī, as the Advaita Śrutis are opposed to such differences.

Mahānavamī: This Prayoga is to obtain four kinds of salvation. In the Navarātra days (9 days) the 8th and 9th days are called Mahānavamī. In these two days the equal-essence of Śiva and Śakti occurs. In these days all classes of people without exception are entitled to worship Devī (themselves). Navarātra is of two kinds, one is in the autumn and the other is in the spring season. The *Mārkaṇḍeya Pr.* says, "The great worship is performed in the autumn season and at the beginning of the new year [spring]." In the third book of the *Devī Bhāg. Pr.*, Devī says to Sudarśana, the worshipper of Kāmabīja, "The great worship of mine should be always performed in the autumn season and one should also arrange to celebrate, according to the rules, the Navarātra festival. The great festivals of Navarātra should be celebrated by you in the months of Caitra and Āśvayuja [the constellation of Citrā and Aśvinī appear on the full-moon days], which will please me." In the *Saubhāgyaratnākara*, the Navarātras are said to be observed in the Āṣāḍha and Pauṣa (4th and 10th lunar months). The Mahānavamī are the days of the 8th and 9th in the autumnal Navarātra, as described in the *Kālikā Pr.* and said by Dhaumya. The *Brahmāṇḍa Pr.* says, "The day, when the sun goes to Kanyā

[the 6th sign of the zodiac] and when the 8th day joins with Mūlā constellation, is called Mahāṣṭamī. If the Mūlā constellation does not join the 8th day, or the next constellation Pūrvāṣāḍhā joins it, then also it is to be called Mahāṣṭamī. The *Nṛsiṃha-prāsāda* says, " In the bright fortnight of the Āśvayuja month, the 8th day, joined with Mūlā or the Pūrvāṣāḍhā or with the (above) two constellations is called Mahānavamī, and it is very difficult (to get one) even in the three worlds." The *Bha. Uttra Pr.* and Viśvarūpācārya confirm the same. Hence the theory that some hold that the Navamī day only is called Mahānavamī is rejected. The *Viṣ. Dhar. Uttara Pr.* says, " Whether the 8th day joins the 9th, or the 9th day with the 8th (according to preponderance of the days), the day is called " half Devī and half Śiva, and the Umāmāheśvara day." Bhojarāja says, " On the 8th day Rudra is to be worshipped, on the 9th Devī is to be worshipped." Navamī belongs to Umā and the Aṣṭamī to Hara. If these [two] days join together, then the holy day is called Umāmaheśvara day. The same rule is to be observed in the spring Navarātra also. The worship is at midnight. The *Devī Pr.* says: " In the Āśvayuja month at the end of the rainy season, Devī, the slayer of Mahiṣāsura, should be worshipped at midnight on the 8th day." The same, the *Śaktirahasya* and Viśvarūpācārya repeat. Some say the *pūjā* should be performed in day time on the 8th day holding for their authority a passage from the *Bha. Utta. Pr.* But it is the custom of the blindmen. To this *pūjā*, all classes of men are entitled. The *Bh. Utta. Pr.* says, " Devī should be worshipped in every place, in every town, in every house, in every village, by all able men, bathed, with enthusiasm, by *brāhmaṇas*, Kṣatriyas, Vaiśyas, Śūdras, by the devoted Mlecchas, and by every class of men on earth, by women etc." The

conclusion is, if one worships Devī at midnight on the 8th and 9th days of the autumnal and spring Navarātras (total 4 days) in the Śrīcakra with the *Sahasranāman*, the 4 kinds o salvation are in his hand; that is, by the 1st day worship, he acquires the *sālokya* salvation; by the 2nd day, *sārūpya*; by the 3rd *sāmīpya* and by the 4th day worship, the *sāyujya* salvation.

58-61. Listen thou to know the result of worshipping the great Devī with this *Sahasranāman* in the Śrīcakra on Fridays. All one's desires in this world are fulfilled; he is attended with all prosperity and is blessed with sons and grandsons. And after enjoying all the desired objects he is sure to attain at the end the state of Lalitā-sāyujya, which is hard to reach and which is also coveted by Śiva and others.

In this world: there is a saying " one will get immediately the result if he practises *puṇya* or *pāpa* [virtue or vice] without limit."

Prosperity: Progeny, wealth, health, knowledge, strength, etc.

61-62. With him, who with devotion entertains, repeating this *Sahasranāman*, a thousand *brāhmaṇas* with food consisting of Pāyasa, Apūpa and six kinds of Rasas—with such a person Lalitā is pleased and gives him salvation (*sāmrājya*).

Brāhmaṇas: Possessed with knowledge and wisdom and not others.

Six kinds of Rasas: are all described in the *Bhojanakutūhala* and in the *Sūda-śāstras* (cookery).

Sāmrājya: complete non-difference, i.e. *kaivalya*. This is the opinion given out according to the followers of the Upaniṣads, who declare except (the power of) creation, one gets dominion over all other matters (see *Ved.-sūtras*, IV). In

reality the word *svārājya* expresses conventionally, specially the rulership over the universe. The text here expresses the gift of that only, lest there should be the fallacy of abandoning the literal meaning and getting the meaning that does not belong to the text. So it is only fit to say that the deserving result of the blessings of the thousand wise *brāhmaṇas* is above the result of the previous one (v. 61). One should not be afraid of this theory that there would be a conflict of actions of different devotees, who perform this Prayoga simultaneously and who want to exert the strength of their actions on the universe independently opposed to that of those whose minds (generally) work on different lines. To avoid this the author (of the *Vedānta-sūtras* IV. 4. 17) describes: in that *kaivalya* state one gets dominion over everything except on actions (of creation, etc.) of the universe. (Answer) They (the Vedāntins) themselves do admit that the actions, etc. of the Lord himself depend on the actions of the beings to be created; else there would be partiality and non-compassion (on the part of the creator), which would be hard to avoid. Hence the *Vedānta-sūtras* (II. 1. 34) say, "There is no partiality nor non-compassion, for his actions depend on [the actions of the beings to be created], as the Śruti says so." Therefore there is no conflict of actions of many devotees which follow harmoniously in one channel, according to Karma (of the created beings); nor is there a loss of their independence, as they confine their actions according to each other's wish. Hence there is a description in the *Vāl. Rāmāyaṇa* in the story of Kundadanta, of eight brothers in the rulership without break of this undivided earth, consisting of seven *dvīpas*, simultaneously owing to the boon of the Mother . . . The Śruti says (*Tai. Up.* I. 6) concerning *svārājya*, "He 'obtains *svārāīya*.' 'All Gods offer oblutions to him.' 'To them

there is free accessibility to all the words' . . . 'He becomes Lord of speech,' 'Lord of eye-sight,' 'Lord of hearing,' 'Lord over the wisdom, etc.'" The *Śaunaka-śākhā* of the *Atharva-veda* says plainly that the devotees take part in the creations, etc. of the universe. "He becomes the creator of all the universes and protector and he becomes the universal one." (Question) If so, Is he a separate entity from the Lord or no? (Reply) In the doctrine (of Vedānta) there is a difference between the Lord and the freed-souls, one is the creator, etc. and the other has the dominion over all except that of creation, etc. In our doctrine (Devī) the difference is, one (the devotee) has mind and the other (Devī) is without it . . . The conclusion is the devotees of Devī has the power of creation, preservation and destruction, etc. Therefore the commentator of the *Śiva-sūtra* (III. 39) says, "Thus the energy of his own bliss characterized by independence, freely becomes indeed, the cause of the created beings."

Thousand brāhmaṇas with food: the following is the Prayoga: First practise the Prāṇāyāma; then repeat the place, time; next recite the *saṃkalpa* saying "To please the Mahā-Tripurasundarī, I will entertain one thousand *brāhmaṇas* in a certain number of days, with the thousand secret names, preceded with the Nityā-bali"; then Puṇyāhavidhi; then 16 *brāhmaṇas* are to be selected; as soon as they arrive, offer water to wash their feet; then they should take scented oil bath in hot water; then they should sit in their respective seats. Each *brāhmaṇa* should be worshipped with the name of each *nityā* deity, beginning with Kāmeśvarī ending with Tripurasundarī, invoking each *nityā* deity through each *brāhmaṇa*, with 16 kinds of *upacāras*, according to one's own ability. For illustration: "*Hrīṃ, śrīṃ, Kāmeśvaryai namaḥ*, I invoke the Kāmeśvarī,

the first *nityā* deity to be present in this *brāhmaṇa*: establish her in him, worship her, offer water to her [*tarpaṇa*]"; thus the dry-rice should be placed on the head of the *brāhmaṇa*. The same ceremony should be observed with the second *brāhmaṇa*, second *nityā* deity, Bhagamālinī (so on to the 16th). They all should sit either eastern- or northern-faced; next offer them seat, etc.; then offer them clothes, jewels, sandals, flowers, scent, light, etc.; then feed them with food consisting of sweetmeats, milk pudding, fruits and other rich things; last, offer them betel leaves, money and take farewell of them with prostration. The oil bath is necessary. Thus the Nityābali. In this way, the thousand *brāhmaṇas* should be fed from the second day forward. The *mantras* should be recited as "*Hrīṃ, śrīṃ, śrī mātre namaḥ*," I invoke the presence of Śrī Mātā in this *brāhmaṇa*; next seat him, etc. and oil bath, etc. should be offered to the Brāhmaṇas according to one's own ability. The first part of the *Sahasranāman* should be recited at the beginning of the *pūjā* and the concluding part at the end. If one is unable to secure thousand *brāhmaṇas* at a time, the ceremony may be extended to some days more, till the thousand are fed. Till the finishing days, the devotee should observe vows. In the *Triśatī* feeding observances, each day twenty *brāhmaṇas* should be worshipped (with food), from the first day of bright fortnight to the full moon day, as there are 20 names, each with 15 *mantras* (of Devī). If one does not get the required *brāhmaṇas*, the days may also be extended, till the complete 300 *brāhmaṇas* are fed. The full details were all dealt with by us in the *Sahasrabhojanavidhi*, a work based on the *Bodhāyana-sūtras*.

63-64. If a person chants this supreme hymn without hoping for any (specific and selfish) result, there is nothing in all the three worlds which is unattainable by him. He

gains *brahma-jñāna* by which he will be freed (from all misery). He that longs for wealth will get wealth; he that courts fame will get fame.

Brahma-jñāna: the knowledge which removes the confusion of the difference between the *jīva* and Brahman, arising from the *mahāvākyas* (transcendental phrases), and aiming at the *ātman* (Self) alone, in the shape of the last mental modification, and which is in the form of experience.

Freed: he will be freed from the bondage of "I" -ness and "mine" which has come to him without beginning, as a net (to entangle).

65. He that is anxious of learning (knowledge) becomes learned by chanting this *Sahasranāman*. O Muni, there is no other hymn equal to his merit which confers both worldly attainments and salvation at the same time.

Learning: of the Vedas and Śāstras, etc. with unlimited knowledge, and not of Śrīvidyā; because the instruction of Śrīvidyā should be got from a *guru*, and if one performs these Prayogas without it, not only he will not secure the desired objects, but he will get into troubles also.

66. This should therefore be repeated by persons desiring both worldly enjoyment and salvation; also by those who are in (any of) the four *āśramas*.

In the four Āśramas: in order to fulfil their daily Karman which in their performances generally become more or less (defective). This repetition becomes as an expiatory discipline to all (such) actions (observed) by the four *āśramins*.

39th Paribhāṣā verse: (Of the remaining 20 verses) 13½ verses give out that the recitation is necessary; 5½ verses conclude (the book) and the last one is of Sūta.

Of Sūta: this indicates except the last verse, all others are of Hayagrīva.

67-68. To make up for the imperfect performance of *dharma* in this Kali age which is noted for the prevalence of sin and delinquency on the part of people in doing their duty, there is no protective *mantra* except the repetition of this *Sahasranāman.* The repetition of Viṣṇu's names is preferable to ordinary talk.

To ordinary talk: The *Viṣṇu Bhā. Pr.* says, " When conventionally or in joking, or without meaning or in contempt, if one repeats the name of Viṣṇu, they say, it removes all sins." The same is repeated in the *Śivarahasya*, *Devī Bhā. Pr.*, etc. concerning the names of Śiva, Devī, etc. respectively.

69. To a thousand names of Viṣṇu a single name of Śiva is preferred. To a thousand names of Śiva one single name of Devī is preferred.

(There is a description about the different aspects of Viṣṇu and of Śiva and their gradations which ends thus:) " The heart of Brahmā is Viṣṇu; of Viṣṇu is said to be of Śiva; the heart of Śiva is Sandhyā (Devī). Therefore she should be worshipped by the twice-born ones." These gradations are supported by the *Kūrma*, *Pādma*, *Skānda*, *Devī*, *Kālikā*, *Brahmāṇḍa* and *Mārkaṇḍeya* and other *Purāṇas*.

70. There are crores of sets of thousand names to Devī, O Pot-born one. Of these, ten sets of thousands are the best.

10 *Sets:* These ten sets are those of 1. Gaṅgā 2. Bhavānī 3. Gāyatrī 4. Kālī 5. Lakṣmī 6. Sarasvatī 7. Rājarājeśvarī 8. Bālā 9. Śyāmalā and 10. Lalitā indicated by the letters of *gaṃ*, *gā*, *śyā*, *la*, *kā*, *bā*, *la*, *ra*, *sa* and *bha* (irrespectively).

71. And of those ten sets of names (each of thousand), this holy one is the best. Therefore it should be repeated daily to ward off the sins of the Kali age.

72. The ignorant do not recognize this hymn of Devī as the best. Some devote themselves to the names of Viṣṇu and others to those of Śiva.

73-74. Rarely one in this world is devoted to the names of Lalitā. It is by repeating the names of other deities in crores of births, that faith is generated to repeat the names of Śrī Devī.

74-75. Just as it is in the last of all his births that a person devotes himself to Śrīvidyā, so it is that the repetition of this *Sahasranāman* is taken up by him whose (present) birth is the last (or who is to have no more births).

Devotes himself, etc.: Identification of *guru*, deity, *mantra* and himself as one. This instruction is to be obtained from a *guru* alone and not from books. The *guru* is he who instructs the student with the full initiation (Pūrṇābhiṣeka) and he is to be called Pādukā (lit. sandal).

75-76. As there are only a few who know the method of Śrīcakra worship, even so there are only a few who chant this *Sahasranāman*.

76-77. The practice of Śrīvidyā, the worship of Śrīcakra and the repetition of this holy *Sahasranāman* are not attainable by a slight penance.

77-78. He that wishes to please the great Īśvarī without chanting this *Sahasranāman*, is like one, who is confounded and wants to see objects without eyes.

78-79. He who aims at attaining *siddhis* except by means of this *Sahasranāman* is indeed like one who tries to satisfy hunger without taking food.

79-80. The devotee of Lalitā should always repeat this; and in no other way can Devī be pleased. even for crores of years to come. Therefore should one chant this secret *Sahasranāman* of the holy mother with devotion.

81. Thus, O Pot-born one, is this secret hymn declared to you. You should not impart this to one who is not initiated into the Śrīvidyā nor to one who is not a devotee.

82. Just as Śrīvidyā is to be kept secret, so also, O Muni, this (*Sahasranāman*) should be kept concealed from the eyes of the uninitiated. This holy hymn ought not to be promulgated among those whose nature resembles that of beasts.

83. If a person so loses his wits as to impart this to one who is not initiated into Śrīvidyā, the Yoginīs curse him and it is a (source of) great loss to him.

84. Therefore should this *Sahasranāman* be kept concealed. Even to thee, O Pot-born one, I did not declare it of my own accord.

O Pot-born one (*kalaśī-suta*): Kalaśī=Devī, and *suta*=son. By the strength of devotion, Agastya has come to that stage when the devotee is called "the son of Devī" (a special privilege of the devotees of Devī alone). Yādava says, "*Kala* means parrot (in neu.), decayed (in mas.) and charming sound (*nāda*)." *Śi*=to recline, i.e. Devī is called Kalaśī, as she is to be realized in the charming sound. Rabhasa says, "*Kalaśa* means the best of things, the head and the pot." As she is the head or the best of all, she is called Kalaśī.

85. It is by the command of Lalitā that this holy hymn is declared to thee. Therefore, O Pot-born one, do thou chant this always with devotion.

Chant this always: you are not only in the first stage of a devotee, but are fully initiated (Pūrṇābhiṣeka).

40th, the last verse. Thus the collection of the 40 verses was composed by the learned Nṛsiṃhayajvan, indicating the tradition of the great ones, to please the devotees of Śiva, Śivam.

86. Thus pleased, the great Devī will grant thee all desired objects.

Sūta said:

86 and ½. Having thus instructed Agastya, Hayagrīva meditated on Mother Lalitā and got himself merged into the bliss, when his hair stood on end.

Thus ends the third Phala chapter in the Uttarakhaṇḍa of the *Brahmāṇḍa-purāṇa*, in the form of a dialogue between Hayagrīva and Agastya.

Here ends the twelfth Kalā called Kṣamā with the Phala chapter, in the *Saubhāgyabhāskara* composed by Bhāskararāya.[1]

Born in the Viśvāmitra-*gotra* there lived in Kāsī a person named Gambhīra, the best of all learned men, who was devoted to the worship of Śiva and who performed Soma-*yāga* (sacrifice). By his son, on Monday the ninth (*navamī*) day (Tithi) in the *śuklapakṣa* (bright half) of the lunar month of Āsvija with sacred season (autumn) of the year Kālayukti, corresponding to 1785 of the (Saṃvatsara) year, this commentary on *Lalitā Sahasranāman* was written.

Though this commentary is written with the help of the knowledge gained from Śruti, Śmṛti, rules of Logic (Nyāya), Purāṇa, Sūtra, Kośas (lexicons), Āgamas and the hereditary teachings of *gurus*, yet it is hoped that wiser men (than I) who have compassion for me (sympathize with my undertaking) will correct this wherever necessary.

There may be several defects in this commentary, due to my imperfect knowledge, or errors may have crept into

[1] Lately I waited on His Holiness, the present Śrī Jagadguru of Sringeri Mutt, who is on his tour in the South; and he said that the division of Kalās into 12, might be due to the identification with the 12 Kalās of Sūrya (the sun).

it owing to my carelessness, or because the text is too difficult to be understood thoroughly, and I therefore crave the indulgence of the great and compassionate souls to remedy them all.

O mother, this *bhāṣya* which purports to explain the meaning of Thy names and to write which Thou hast been instrumental is dedicated to Thy feet. I trust it will therefore be acceptable and pleasing to Thee. Let him, who does not study this, nor read, nor at least possess a copy, indeed O Lalitā, not have faith in Thee.

Victory be to my *gurus* whose one single name enabled me to cross the ocean of this *Sahasranāman*, just as a drop of water from their holy feet enabled me to cross the ocean of *saṃsāra*.

OṂ TAT SAT

श्रीललितासहस्रनामस्तोत्रम्

॥ श्रीः ॥

श्रीललितासहस्रनामस्तोत्रम्

पूर्वभागः

श्रीललितामहात्रिपुरसुन्दर्यै नमः

प्रथमोऽध्यायः

अगस्त्य उवाच—

अश्वानन महाबुद्धे सर्वशास्त्रविशारद ।
कथितं ललितादेव्याश्चरितं परमाद्भुतम् ॥ १ ॥
पूर्वं प्रादुर्भवो मातुस्ततः पट्टाभिषेचनम् ।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः ॥ २ ॥
वर्णितं श्रीपुरं चापि महाविभवविस्तरम् ।
श्रीमत्पञ्चदशाक्षर्या महिमा वर्णितस्तथा ॥ ३ ॥
षोढान्यासादयो न्यासा न्यासखण्डे समीरिताः ।
अन्तर्यागक्रमश्चैव बहिर्यागक्रमस्तथा ॥ ४ ॥
महायागक्रमश्चैव पूजाखण्डे प्रकीर्तिताः ।
पुरश्चरणखण्डे तु जपलक्षणमीरितम् ॥ ५ ॥
होमखण्डे त्वया प्रोक्तो होमद्रव्यविधिक्रमः ।
चक्रराजस्य विद्यायाः श्रीदेव्या देशिकात्मनोः ॥ ६ ॥

26.

रहस्यखण्डे तादात्म्यं परस्परमुदीरितम् ।
स्तोत्रखण्डे बहुविधाः स्तुतयः परिकीर्तिताः ॥ ७ ॥
मन्त्रिणीदण्डिनीदेव्योः प्रोक्ते नामसहस्रके ।
न तु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ॥ ८ ॥
तत्र मे संशयो जातो हयग्रीव दयानिधे ।
किं वा त्वया विस्मृतं तज्ज्ञात्वा वा समुपेक्षितम् ॥ ९ ॥
मम वा योग्यता नास्ति श्रोतुं नामसहस्रकम् ।
किमर्थं भवता नोक्तं तत्र मे कारणं वद ॥ १० ॥

सूत उवाच—

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।
प्रहृष्टो वचनं प्राह तापसं कुम्भसंभवम् ॥ ११ ॥

श्रीहयग्रीव उवाच—

लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु ।
नाम्नां सहस्रं यन्नोक्तं कारणं तद् वदामि ते ॥ १२ ॥
रहस्यमिति मत्वाहं नोक्तवांस्ते न चान्यथा ।
पुनश्च पृच्छते भक्त्या तस्मात् तत् ते वदाम्यहम् ॥ १३ ॥
ब्रूयाच्छिष्याय भक्ताय रहस्यमपि देशिकः ।
भवता न प्रदेयं स्यादभक्ताय कदाचन ॥ १४ ॥
न शठाय न दुष्टाय नाविश्वासाय कर्हिचित् ।
श्रीमातृभक्तियुक्ताय श्रीविद्याराजवेदिने ॥ १५ ॥
उपासकाय शुद्धाय देयं नामसहस्रकम् ।
यानि नामसहस्राणि सद्यः सिद्धिप्रदानि वै ॥ १६ ॥

तन्त्रेषु ललितादेव्यास्तेषु मुख्यमिदं मुने ।
श्रीविद्यैव तु मन्त्राणां तत्र कादिर्यथा परा ॥ १७ ॥

पुराणां श्रीपुरमिव शक्तीनां ललिता यथा ।
श्रीविद्योपासकानां च यथा देवो वरः शिवः ॥ १८ ॥

तथा नामसहस्रेषु वरमेतत् प्रकीर्तितम् ।
यथास्य पठनाद् देवी प्रीयते ललिताम्बिका ॥ १९ ॥

अन्यनामसहस्रस्य पाठान्न प्रीयते तथा ।
श्रीमातुः प्रीतये तस्मादनिशं कीर्तयेदिदम् ॥ २० ॥

बिल्वपत्रैश्चक्रराजे योऽर्चयेल्ललिताम्बिकाम् ।
पद्मैर्वा तुलसीपुष्पैरेभिर्नामसहस्रकैः ॥ २१ ॥

सद्यः प्रसादं कुरुते तत्र सिंहासनेश्वरी ।
चक्राधिराजमभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥ २२ ॥

जपान्ते कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
जपपूजाद्यशक्तश्चेत् पठेन्नामसहस्रकम् ॥ २३ ॥

साङ्गार्चने साङ्गजपे यत् फलं तदवाप्नुयात् ।
उपासने स्तुतीरन्याः पठेदभ्युदयो हि सः ॥ २४ ॥

इदं नामसहस्रं तु कीर्तयेन्नित्यकर्मवत् ।
चक्रराजार्चनं देव्या जपो नाम्नां च कीर्तनम् ॥ २५ ॥

भक्तस्य कृत्यमेतावदन्यदभ्युदयं विदुः ।
भक्तस्यावश्यकमिदं नामसाहस्रकीर्तनम् ॥ २६ ॥

तत्र हेतु प्रवक्ष्यामि शृणु त्वं कुम्भसंभव ।
पुरा श्रीललितादेवी भक्तानां हितकाम्यया ॥ २७ ॥

वाग्देवीर्वशिनीमुख्याः समाहूयेदमब्रवीत् ।

देव्युवाच—

वाग्देवता वशिन्याद्याः शृणुध्वं वचनं मम ॥ २८ ॥
भवत्यो मत्प्रसादेन प्रोल्लसद्वाग्विभूतयः ।
मद्भक्तानां वाग्विभूतिप्रदाने विनियोजिताः ॥ २९ ॥
मच्चक्रस्य रहस्यज्ञा मम नामपरायणाः ।
मम स्तोत्रविधानाय तस्मादाज्ञापयामि वः ॥ ३० ॥
कुरुध्वमङ्कितं स्तोत्रं मम नामसहस्रकैः ।
येन भक्तैः स्तुताया मे सद्यः प्रीतिः परा भवेत् ॥ ३१ ॥

हयग्रीव उवाच—

इत्याज्ञप्ता वचोदेव्यो देव्या श्रीललीताम्बया ।
रहस्यैर्नामभिर्दिव्यैश्चक्रुः स्तोत्रमनुत्तमम् ॥ ३२ ॥
रहस्यनामसाहस्रमिति तद् विश्रुतं परम् ।
ततः कदाचित् सदसि स्थित्वा सिंहासनेऽम्बिका ॥ ३३ ॥
स्वसेवावसरं प्रादात् सर्वेषां कुम्भसंभव ।
सेवार्थमागतास्तत्र ब्रह्माणीब्रह्मकोटयः ॥ ३४ ॥
लक्ष्मीनारायणानां च कोटयः समुपागताः ।
गौरीकोटिसमेतानां रुद्राणामपि कोटयः ॥ ३५ ॥
मन्त्रिणीदण्डिनीमुख्याः सेवार्थं याः समागताः ।
शक्तयो विविधाकारास्तासां संख्या न विद्यते ॥ ३६ ॥
दिव्यौघा मानवौघाश्च सिद्धौघाश्च समागताः ।
तत्र श्रीललितादेवी सर्वेषां दर्शनं ददौ ॥ ३७ ॥

तेषु दृष्ट्वोपविष्टेषु स्वे स्वे स्थाने यथाक्रमम् ।
ततः श्रीललितादेवीकटाक्षाक्षेपचोदिताः ॥ ३८ ॥
उत्थाय वशिनीमुख्या बद्धाञ्जलिपुटास्तदा ।
अस्तुवन्नामसाहस्रैः स्वकृतैर्ललिताम्बिकाम् ॥ ३९ ॥
श्रुत्वा स्तवं प्रसन्नाभूल्ललिता परमेश्वरी ।
सर्वे ते विस्मयं जग्मुर्ये तत्र सदसि स्थिताः ॥ ४० ॥
ततः प्रोवाच ललिता सदस्यान् देवतागणान् ।

देव्युवाच—

ममाज्ञयैव वाग्देव्यश्चक्रुः स्तोत्रमनुत्तमम् ॥ ४१ ॥
अङ्कितं नामभिर्दिव्यैर्मम प्रीतिविधायकैः ।
तत् पठध्वं सदा यूयं स्तोत्रं मत्प्रीतिवृद्धये ॥ ४२ ॥
प्रवर्तयध्वं भक्तेषु मम नामसहस्रकम् ।
इदं नामसहस्रं मे यो भक्तः पठते सकृत् ॥ ४३ ॥
स मे प्रियतमो ज्ञेयस्तस्मै कामान् ददाम्यहम् ।
श्रीचक्रे मां समभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥ ४४ ॥
पश्चान्नामसहस्रं मे कीर्तयेन्मम तुष्टये ।
मामर्चयतु वा मा वा विद्यां जपतु वा न वा ॥ ४५ ॥
कीर्तयेन्नामसाहस्रमिदं मत्प्रीतये सदा ।
मत्प्रीत्या सकलान् कामाँल्लभते नात्र संशयः ॥ ४६ ॥
तस्मान्नामसाहस्रं मे कीर्तयध्वं सदादरात् ।

हयग्रीव उवाच—

इति श्रीलिलतेशानी शास्ति देवान् सहानुगान् ॥ ४७ ॥

तदाज्ञया तदारभ्य ब्रह्मविष्णुमहेश्वराः ।
शक्तयो मन्त्रिणीमुख्या इदं नामसहस्रकम् ॥ ४८ ॥
पठन्ति भक्त्या सततं ललितापरितुष्टये ।
तस्मादवश्यं भक्तेन कीर्तनीयमिदं मुने ॥ ४९ ॥
आवश्यकत्वे हेतुस्ते मया प्रोक्तो मुनीश्वर ।
इदानीं नामसाहस्रं वक्ष्यामि श्रद्धया शृणु ॥ ५० ॥

न्यासः

अस्य श्रीललितासहस्रनामस्तोत्रमालामन्त्रस्य वशिन्यादिवाग्देवता ऋषयः, अनुष्टुप् छन्दः, श्रीललितापरमेश्वरी देवता, श्रीमद्वाग्भवकूटेति बीजम्, मध्यकूटेति शक्तिः, शक्तिकूटेति कीलकम्, श्रीललितामहात्रिपुरसुन्दरीप्रसादसिद्धिद्वारा चिन्तितफलावाप्त्यर्थे जपे विनियोगः ।

(मूलमन्त्रेण करषडङ्गन्यासान् कृत्वा)

ध्यानम्—

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुर-
त्तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।
पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत् परामम्बिकाम् ॥ ५१ ॥

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितानामसहस्रपूर्वभागो नाम
प्रथमोऽध्यायः

द्वितीयोऽध्यायः

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।
चिदग्निकुण्डसंभूता देवकार्यसमुद्यता ॥ १ ॥

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता ।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

मनोरूपेक्षुकोदण्डा (10) पञ्चतन्मात्रसायका ।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला ॥ ३ ॥

चम्पकाशोकपुंनागसौगन्धिकलसत्कचा ।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता ॥ ४ ॥

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता ।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका ॥ ५ ॥

वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका ।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना ॥ ६ ॥

नवचम्पकपुष्पाभनासादण्डविराजिता ।
ताराकान्तितिरस्कारिनासाभरणभासुरा ॥ ७ ॥ (20)

कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा ।
ताटङ्कयुगलीभूततपनोडुपमण्डला ॥ ८ ॥

पद्मरागशिलादर्शपरिभाविकपोलभूः ।
नवविद्रुमबिम्बश्रीन्यक्कारिरदनच्छदा ॥ ९ ॥

शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला ।
कर्पूरवीटिकामोदसमाकर्षद्दिगन्तरा १० ॥

निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी ।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा ॥ ११ ॥

अनाकलितसादृश्यचिबुकश्रीविराजिता ।
कामेशबद्धमाङ्गल्यसूत्रशोभितकंधरा ॥ १२ ॥ (30)

कनकाङ्गदकेयूरकमनीयभुजान्विता ।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता ॥ १३ ॥

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी ।
नाभ्यालवालरोमालिलताफलकुचद्वयी ॥ १४ ॥

लक्ष्यरोमलताधारतासमन्नेयमध्यमा ।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया ॥ १५ ॥

अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी ।
रत्नकिङ्किणिकारम्यरशनादामभूषिता ॥ १६ ॥

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता ।
माणिक्यमकुटाकारजानुद्वयविराजिता ॥ १७ ॥ (40)

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका ।
गूढगुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता ॥ १८ ॥

नखदीधितिसंछन्ननमज्जनतमोगुणा ।
पदद्वयप्रभाजालपराकृतसरोरुहा ॥ १९ ॥

शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा
मरालीमन्दगमना महालावण्यशेवधिः ॥ २० ॥

सर्वारुणाऽनवद्याङ्गी (50) सर्वाभरणभूषिता ।
शिवकामेश्वराङ्कस्था शिवा स्वाधीनवल्लभा ॥ २१ ॥

सुमेरुमध्यशृङ्गस्था श्रीमन्नगरनायिका ।
चिन्तामणिगृहान्तःस्था पञ्चब्रह्मासनस्थिता ॥ २२ ॥

महापद्माटवीसंस्था कदम्बवनवासिनी । (60)
सुधासागरमध्यस्था कामाक्षी कामदायिनी ॥ २३ ॥

देवर्षिगणसंघातस्तूयमानात्मवैभवा ।
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता ॥ २४ ॥

संपत्करीसमारूढसिंधुरव्रजसेविता ।
अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता ॥ २५ ॥

चक्रराजरथारूढसर्वायुधपरिष्कृता ।
गेयचक्ररथारूढमन्त्रिणीपरिसेविता ॥ २६ ॥

किरिचक्ररथारूढदण्डनाथपुरस्कृता । (70)
ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा ॥ २७ ॥

भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता ।
नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका ॥ २८ ॥

भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता ।
मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता ॥ २९ ॥

विशुक्रप्राणहरणवाराहीवीर्यनन्दिता ।
कामेश्वरमुखालोककल्पितश्रीगणेश्वरा ॥ ३० ॥

महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता ।
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी ॥ ३१ ॥

कराङ्गुलिनखोत्पन्ननारायणदशाकृतिः । (80)
महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका ॥ ३२ ॥

कामेश्वरास्त्रनिर्दग्धसभण्डासुरसैनिका (शून्यका) ।
ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा ॥ ३३ ॥

हरनेत्राग्निसंदग्धकामसंजीवनौषधिः ।
श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा ॥ ३४ ॥

कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी ।
शक्तिकूटैकतापन्नकट्यधोभागधारिणी ॥ ३५ ॥

मूलमन्त्रात्मिका मूलकूटत्रयकलेबरा ।
कुलामृतैकरसिका (90) कुलसंकेतपालिनी ॥ ३६ ॥

कुलाङ्गना कुलान्तःस्था कौलिनी कुलयोगिनी ।
अकुला समयान्तस्था समयाचारतत्परा ॥ ३७ ॥

मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी । (100)
मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी ॥ ३८ ॥

आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी ।
सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी ॥ ३९ ॥

तटिल्लतासमरुचिः षट्चक्रोपरि संस्थिता ।
महासक्तिः कुण्डलिनी (110) बिसतन्तुतनीयसी ॥ ४० ॥

भवानी भावनागम्या भवारण्यकुठारिका ।
भद्रप्रिया भद्रमूर्तिर्भक्तसौभाग्यदायिनी ॥ ४१ ॥

भक्तिप्रिया भक्तिगम्या भक्तिवश्या (120) भयापहा ।
शांभवी शारदाराध्या शर्वाणी शर्मदायिनी ॥ ४२ ॥

शांकरी श्रीकरी साध्वी शरच्चन्द्रनिभानना ।
शातोदरी (130) शान्तिमती निराधारा निरञ्जना ॥ ४३ ॥
निर्लेपा निर्मला नित्या निराकारा निराकुला ।
निर्गुणा निष्कला (140) शान्ता निष्कामा निरुपप्लवा ॥ ४४ ॥
नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।
नित्यशुद्धा नित्यबुद्धा निरवद्या (150) निरन्तरा ॥ ४५ ॥
निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा ।
नीरागा रागमथना निर्मदा मदनाशिनी ॥ ४६ ॥
निश्चिन्ता (160) निरहंकारा निर्मोहा मोहनाशिनी ।
निर्ममा ममताहन्त्री निष्पापा पापनाशिनी ॥ ४७ ॥
निष्क्रोधा क्रोधशमनी निर्लोभा (170) लोभनाशिनी ।
निःसंशया संशयघ्नी निर्भवा भवनाशिनी ॥ ४८ ॥
निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी ।
निर्नाशा (180) मृत्युमथनी निष्क्रिया निष्परिग्रहा ॥ ४९ ॥
निस्तुला नीलचिकुरा निरपाया निरत्यया ।
दुर्लभा दुर्गमा दुर्गा (190) दुःखहन्त्री सुखप्रदा ॥ ५० ॥
दुष्टदूरा दुराचारशमनी दोषवर्जिता ।
सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता ॥ ५१ ॥
सर्वशक्तिमयी सर्वमङ्गला (200) सद्गतिप्रदा ।
सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी ॥ ५२ ॥
सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी ।
माहेश्वरी महादेवी महालक्ष्मी-(210)मृडप्रिया ॥ ५३ ॥

महारूपा महापूज्या महापातकनाशिनी ।
महामाया महासत्त्वा महाशक्तिर्महारतिः ॥ ५४ ॥
महाभोगा महैश्वर्या (220) महावीर्या महाबला ।
महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी ॥ ५५ ॥
महातन्त्रा महामन्त्रा महायन्त्रा महासना ।
महायागक्रमाराध्या (230) महाभैरवपूजिता ॥ ५६ ॥
महेश्वरमहाकल्पमहाताण्डवसाक्षिणी ।
महाकामेशमहिषी महात्रिपुरसुन्दरी ॥ ५७ ॥
चतुःषष्ट्युपचाराढ्या चतुःषष्टिकलामयी ।
महाचतुःषष्टिकोटियोगिनीगणसेविता ॥ ५८ ॥
मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा । (240)
चारुरूपा चारुहासा चारुचन्द्रकलाधरा ॥ ५९ ॥
चराचरजगन्नाथा चक्रराजनिकेतना ।
पार्वती पद्मनयना पद्मरागसमप्रभा ॥ ६० ॥
पञ्चप्रेतासनासीना पञ्चब्रह्मस्वरूपिणी । (250)
चिन्मयी परमानन्दा विज्ञानघनरूपिणी ॥ ६१ ॥
ध्यानध्यातृध्येयरूपा धर्माधर्मविवर्जिता ।
विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका ॥ ६२ ॥
सुप्ता (260) प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता ।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी ॥ ६३ ॥
संहारिणी रुद्ररूपा तिरोधानकरी (270) (ई)श्वरी ।
सदाशिवाऽनुग्रहदा पञ्चकृत्यपरायणा ॥ ६४ ॥

भानुमण्डलमध्यस्था भैरवी भगमालिनी ।
पद्मासना भगवती पद्मनाभसहोदरी ॥ ६५ ॥ (280)

उन्मेषनिमिषोत्पन्नविपन्नभुवनावलिः ।
सहस्रशीर्षवदना सहस्राक्षी सहस्रपात् ॥ ६६ ॥

आब्रह्मकीटजननी वर्णाश्रमविधायिनी ।
निजाज्ञारूपनिगमा पुण्यापुण्यफलप्रदा ॥ ६७ ॥

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका ।
सकलागमसंदोहशुक्तिसंपुटमौक्तिका ॥ ६८ ॥ (290)

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी ।
अम्बिकाऽनादिनिधना हरिब्रह्मेन्द्रसेविता ॥ ६९ ॥

नारायणी नादरूपा नामरूपविवर्जिता । (300)
ह्रींकारी ह्रीमती हृद्या हेयोपादेयवर्जिता ॥ ७० ॥

राजराजार्चिता राज्ञी रम्या राजीवलोचना ।
रञ्जनी रमणी (310) रस्या रणत्किङ्किणिमेखला ॥ ७१ ॥

रमा राकेन्दुवदना रतिरूपा रतिप्रिया ।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा ॥ ७२ ॥ (320)

काम्या कामकलारूपा कदम्बकुसुमप्रिया ।
कल्याणी जगतीकन्दा करुणारससागरा ॥ ७३ ॥

कलावती कलालापा कान्ता कादम्बरीप्रिया । (330)
वरदा वामनयना वारुणीमदविह्वला ॥ ७४ ॥

विश्वाधिका वेदवेद्या विन्ध्याचलनिवासिनी ।
विधात्री वेदजननी विष्णुमाया विलासिनी ॥ ७५ ॥ (340)

क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी ।
क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता ॥ ७६ ॥

विजया विमला वन्द्या वन्दारुजनवत्सला ।
वाग्वादिनी (350) वामकेशी वह्निमण्डलवासिनी ॥ ७७ ॥

भक्तिमत्कल्पलतिका पशुपाशविमोचिनी ।
संहृताशेषपाषण्डा सदाचारप्रवर्तिका ॥ ७८ ॥

तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका ।
तरुणी तापसाराध्या तनुमध्या (360) तमोऽपहा ॥ ७९ ॥

चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी ।
स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंततिः ॥ ८० ॥

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता ।
मध्यमा (370) वैखरीरूपा भक्तमानसहंसिका ॥ ८१ ॥

कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता ।
शृङ्गाररससंपूर्णा जया जालन्धरस्थिता ॥ ८२ ॥

ओड्याणपीठनिलया बिन्दुमण्डलवासिनी । (380)
रहोयागक्रमाराध्या रहस्तर्पणतर्पिता ॥ ८३ ॥

सद्यःप्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता ।
षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता ॥ ८४ ॥

नित्यक्लिन्ना निरुपमा निर्वाणसुखदायिनी । (390)
नित्याषोडशिकारूपा श्रीकण्ठार्धशरीरिणी ॥ ८५ ॥

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी ।
मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी ॥ ८६ ॥

व्यापिनी (400) विविधाकारा विद्याविद्यास्वरूपिणी ।
महाकामेशनयनकुमुदाह्लादकौमुदी ॥ ८७ ॥

भक्तहार्दतमोभेदभानुमद्भानुसंततिः ।
शिवदूती शिवाराध्या शिवमूर्तिः शिवंकरी ॥ ८८ ॥

शिवप्रिया शिवपरा (410) शिष्टेष्टा शिष्टपूजिता ।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९ ॥

चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मिका ।
गायत्री (420) व्याहृतिः संध्या द्विजबृन्दनिषेविता ॥ ९० ॥

तत्त्वासना तत्त्वमयी (तत् त्वम् अयी) पञ्चकोशान्तरस्थिता ।
निःसीममहिमा नित्ययौवना (430) मदशालिनी ॥ ९१ ॥

मदघूर्णितरक्ताक्षी मदपाटलगण्डभूः ।
चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया ॥ ९२ ॥

कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी ।
कुलकुण्डालया (440) कौलमार्गतत्परसेविता ॥ ९३ ॥

कुमारगणनाथाम्बा तुष्टिः पुष्टिर्मतिर्धृतिः ।
शान्तिः स्वस्तिमती कान्तिर्नन्दिनी (450) विघ्ननाशिनी ॥ ९४ ॥

तेजोवती त्रिनयना लोलाक्षी कामरूपिणी ।
मालिनी हंसिनी माता मलयाचलवासिनी ॥ ९५ ॥

सुमुखी नलिनी (460) सुभ्रूः शोभना सुरनायिका ।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी ॥ ९६ ॥

वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता । (470)
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी ॥ ९७ ॥

विशुद्धचक्रनिलयाऽऽरक्तवर्णा त्रिलोचना ।
खट्वाङ्गादिप्रहरणा वदनैकसमन्विता ॥ ९८ ॥
पायसान्नप्रिया (480) त्वक्स्था पशुलोकभयंकरी ।
अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी ॥ ९९ ॥
अनाहताब्जनिलया श्यामाभवदनद्वया ।
दंष्ट्रोज्ज्वलाऽक्षमालादिधरा रुधिरसंस्थिता ॥ १०० ॥ (490)
कालरात्र्यादिशक्त्यौघवृता स्निग्धौदनप्रिया ।
महावीरेन्द्रवरदा राकिण्यम्बास्वरूपिणी ॥ १०१ ॥
मणिपूराब्जनिलया वदनत्रयसंयुता ।
वज्रादिकायुधोपेता डामर्यादिभिरावृता ॥ १०२ ॥
रक्तवर्णा मांसनिष्ठा (500) गुडान्नप्रीतमानसा ।
समस्तभक्तसुखदा लाकिन्यम्बास्वरूपिणी ॥ १०३ ॥
स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा ।
शूलाद्यायुधसंपन्ना पीतवर्णाऽतिगर्विता ॥ १०४ ॥
मेदोनिष्ठा मधुप्रीता (510) बन्दिन्यादिसमन्विता ।
दध्यन्नासक्तहृदया काकिनीरूपधारिणी ॥ १०५ ॥
मूलाधाराम्बुजारूढा पञ्चवक्त्राऽस्थिसंस्थिता ।
अङ्कुशादिप्रहरणा वरदादिनिषेविता ॥ १०६ ॥
मुद्गौदनासक्तचित्ता साकिन्यम्बास्वरूपिणी । (520)
आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना ॥ १०७ ॥
मज्जासंस्था हंसवती मुख्यशक्तिसमन्विता ।
हरिद्रान्नैकरसिका हाकिनीरूपधारिणी ॥ १०८ ॥

सहस्रदलपद्मस्था सर्ववर्णोपशोभिता ।
सर्वायुधधरा (530) शुक्लसंस्थिता सर्वतोमुखी ॥ १०९ ॥
सर्वौदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी ।
स्वाहा स्वधामतिर्मेधा श्रुतिः स्मृति- (540) रनुत्तमा ॥ ११० ॥
पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवणकीर्तना ।
पुलोमजार्चिता बन्धमोचनी बर्ब(बन्धु)रालका ॥ १११ ॥
विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः । (550)
सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणी ॥ ११२ ॥
अग्रगण्याचिन्त्यरूपा कलिकल्मषनाशिनी ।
कात्यायनी कालहन्त्री कमलाक्षनिषेविता ॥ ११३ ॥
ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा । (560)
मृगाक्षी मोहिनी मुख्या मृडानी मित्ररूपिणी ॥ ११४ ॥
नित्यतृप्ता भक्तनिधिर्नियन्त्री निखिलेश्वरी ।
मैत्र्यादिवासनालभ्या (570) महाप्रलयसाक्षिणी ॥ ११५ ॥
परा शक्तिः परा निष्ठा प्रज्ञानघनरूपिणी ।
माध्वीपानालसा मत्ता मातृकावर्णरूपिणी ॥ ११६ ॥
महाकैलासनिलया मृणालमृदुदोर्लता ।
महनीया (580) दयामूर्तिर्महासाम्राज्यशालिनी ॥ ११७ ॥
आत्मविद्या महाविद्या श्रीविद्या कामसेविता ।
श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका ॥ ११८ ॥
कटाक्षकिङ्करीभूतकमलाकोटिसेविता । (590)
शिरःस्थिता चन्द्रनिभा फालस्थेन्द्रधनुःप्रभा ॥ ११९ ॥

हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका ।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी ॥ १२० ॥ (600)

दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी ।
गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः ॥ १२१ ॥

देवेशी दण्डनीतिस्था दहराकाशरूपिणी ।
प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता ॥ १२२ ॥ (610)

कलात्मिका कलानाथा काव्यालापविनोदिनी ।
सचामररमावाणीसव्यदक्षिणसेविता ॥ १२३ ॥

आदिशक्तिरमेयात्मा परमा पावनाकृतिः ।
अनेककोटिब्रह्माण्डजननी (620) दिव्यविग्रहा ॥ १२४ ॥

क्लींकारी केवला गुह्या कैवल्यपददायिनी ।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी ॥ १२५ ॥

त्र्यक्षरी (630) दिव्यगन्धाढ्या सिन्दूरतिलकाञ्चिता ।
उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता ॥ १२६ ॥

विश्वगर्भा स्वर्णगर्भावरदा वागधीश्वरी । (640)
ध्यानगम्यापरिच्छेद्या ज्ञानदा ज्ञानविग्रहा ॥ १२७ ॥

सर्ववेदान्तसंवेद्या सत्यानन्दस्वरूपिणी ।
लोपामुद्रार्चिता लीलाक्लृप्तब्रह्माण्डमण्डला ॥ १२८ ॥

अदृश्या दृश्यरहिता (650) विज्ञात्री वेद्यवर्जिता ।
योगिनी योगदा योग्या योगानन्दा युगंधरा ॥ १२९ ॥

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी ।
सर्वाधारा सुप्रतिष्ठा (660) सदसद्रूपधारिणी ॥ १३० ॥

अष्टमूर्तिरजाजैत्री लोकयात्राविधायिनी ।
एकाकिनी भूमरूपा निर्द्वैता द्वैतवर्जिता ॥ १३१ ॥
अन्नदा वसुदा (670) वृद्धा ब्रह्मात्मैक्यस्वरूपिणी ।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया ॥ १३२ ॥
भाषारूपा बृहत्सेना भावाभावविवर्जिता । (680)
सुखाराध्या शुभकरी शोभनासुलभा गतिः ॥ १३३ ॥
राजराजेश्वरी राज्यदायिनी राज्यवल्लभा ।
राजत्कृपा राजपीठनिवेशितनिजाश्रिता ॥ १३४ ॥
राज्यलक्ष्मीः कोशनाथा (690) चतुरङ्गबलेश्वरी ।
साम्राज्यदायिनी सत्यसंधा सागरमेखला ॥ १३५ ॥
दीक्षिता दैत्यशमनी सर्वलोकवशंकरी ।
सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी ॥ १३६ ॥ (700)
देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी ।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥ १३७ ॥
सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता ।
संप्रदायेश्वरी (710) साध्वी (साधु-ई) गुरुमण्डलरूपिणी ॥
कुलोत्तीर्णा भगाराध्या माया मधुमती मही ।
गणाम्बा गुह्यकाराध्या (720) कोमलाङ्गी गुरुप्रिया ॥ १३९ ॥
स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी ।
सनकादिसमाराध्या शिवज्ञानप्रदायिनी ॥ १४० ॥
चित्कलानन्दकलिका प्रेमरूपा (730) प्रियंकरी ।
नामपारायणप्रीता नन्दिविद्या नटेश्वरी ॥ १४१ ॥

मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा (740) रम्भादिवन्दिता ॥ १४२ ॥

भवदावसुधावृष्टिः पापारण्यदवानला ।
दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा ॥ १४३ ॥

भाग्याब्धिचन्द्रिका भक्तचित्तकेकीघनाघना ।
रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ॥ १४४ ॥

महेश्वरी (750) महाकाली महाग्रासा महाशना ।
अपर्णा चण्डिका चण्डमुण्डासुरनिषूदिनी ॥ १४५ ॥

क्षाराक्षरात्मिका सर्वलोकेशी विश्वधारिणी ।
त्रिवर्गदात्री (760) सुभगा त्र्यम्बिका त्रिगुणात्मिका ॥ १४६ ॥

स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः ।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ॥ १४७ ॥ (770)

दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया ।
महती मेरुनिलया मन्दारकुसुमप्रिया ॥ १४८ ॥

वीराराध्या विराड्रूपा विरजा विश्वतोमुखी । (780)
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ॥ १४९ ॥

मार्ताण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः ।
त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा ॥ १५० ॥ (790)

सत्यज्ञानानन्दरूपा सामरस्यपरायणा ।
कपर्दिनी कलामाला कामधुक् कामरूपिणी ॥ १५१ ॥

कलानिधिः काव्यकला रसज्ञा रसशेवधिः । (800)
पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा ॥ १५२ ॥

परं ज्योतिः परं धाम परमाणुः परात्परा ।
पाशहस्ता (810) पाशहन्त्री परमन्त्रविभेदिनी ॥ १५३ ॥
मूर्तामूर्तानित्यतृप्ता मुनिमानसहंसिका ।
सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती ॥ १५४ ॥ (820)
ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता ।
प्रसवित्री प्रचण्डाज्ञा प्रतिष्ठा प्रकटाकृतिः ॥ १५५ ॥ (830)
प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी ।
विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः ॥ १५६ ॥
मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी । (840)
भावज्ञा भवरोगघ्नी भवचक्रप्रवर्तिनी ॥ १५७ ॥
छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी ॥ १५८ ॥ (850)
जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी ।
सर्वोपनिषदुद्घुष्टा शान्त्यतीतकलात्मिका ॥ १५९ ॥
गम्भीरा गगनान्तःस्था गर्विता गानलोलुपा ।
कल्पनारहिता काष्ठा कान्ता (860) कान्तार्धविग्रहा ॥ १६० ॥
कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता ।
कनत्कनकताटङ्का लीलाविग्रहधारिणी ॥ १६१ ॥
अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी ।
अन्तर्मुखसमाराध्या (870) बहिर्मुखसुदुर्लभा ॥ १६२ ॥
त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।
निरामया निरालम्बा स्वात्मारामा सुधासृतिः ॥ १६३ ॥

संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता । (880)
यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी ॥ १६४ ॥

धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी ।
विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी ॥ १६५ ॥

विश्वग्रासा (890) विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
अयोनिर्योनिनिलया कूटस्था कुलरूपिणी ॥ १६६ ॥

वीरगोष्ठीप्रिया वीरा नैष्कर्म्या (900) नादरूपिणी ।
विज्ञानकलना कल्या विदग्धा बैन्दवासना ॥ १६७ ॥

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी ।
सामगानप्रिया सौम्या (910) सदाशिवकुटुम्बिनी ॥ १६८ ॥

सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी ।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ॥ १६९ ॥

चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया ।
सदोदिता (920) सदा तुष्टा तरुणादित्यपाटला ॥ १७० ॥

दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा ।
कौलिनीकेवलानर्घ्यकैवल्यपददायिनी ॥ १७१ ॥

स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा ।
मनस्विनी (930) मानवती महेशी मङ्गलाकृतिः ॥ १७२ ॥

विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
प्रगल्भा परमोदारा परमोदा (940) मनोमयी ॥ १७३ ॥

व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी ॥ १७४ ॥

पञ्चमी पञ्चभूतेशी पञ्चसंख्योपचारिणी । (950)
शाश्वती शाश्वतैश्वर्या शर्मदा शंभुमोहिनी ॥ १७५ ॥
धरा धरसुता धन्या धर्मिणी धर्मवर्धिनी ।
लोकातीता (960) गुणातीता सर्वातीता शमात्मिका ॥ १७६ ॥
बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी ।
सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥ १७७ ॥ (970)
सुवासिन्यर्चनप्रीताशोभना शुद्धमानसा ।
बिन्दुतर्पणसंतुष्टा पूर्वजा त्रिपुराम्बिका ॥ १७८ ॥
दशमुद्रासमाराध्या त्रिपुराश्रीवशंकरी ।
ज्ञानमुद्रा ज्ञानगम्या (980) ज्ञातृज्ञेयस्वरूपिणी ॥ १७९ ॥
योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा ।
अनघाद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ॥ १८० ॥
अभ्यासातिशयज्ञाता (990) षडध्वातीतरूपिणी ।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ॥ १८१ ॥
आबालगोपविदिता सर्वानुलङ्घ्यशासना ।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ॥ १८२ ॥
श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ॥ १८२½ ॥ (1000)

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितासहस्रनामस्तोत्रकथनं नाम
द्वितीयोऽध्यायः

उत्तरभागः

तृतीयोऽध्यायः

फलश्रुतिः

इत्येतन्नामसाहस्रं कथितं ते घटोद्भव ।
रहस्यानां रहस्यं च ललिताप्रीतिदायकम् ॥ १ ॥
अनेन सदृशं स्तोत्रं न भूतं न भविष्यति ।
सर्वरोगप्रशमनं सर्वसंपत्प्रवर्धनम् ॥ २ ॥
सर्वापमृत्युशमनं कालमृत्युनिवारणम् ।
सर्वज्वरार्तिशमनं दीर्घायुष्यप्रदायकम् ॥ ३ ॥
पुत्रप्रदमपुत्राणां पुरुषार्थप्रदायकम् ।
इदं विशेषाच्छ्रीदेव्याः स्तोत्रं प्रीतिविधायकम् ॥ ४ ॥
जपेन्नित्यं प्रयत्नेन ललितोपास्तितत्परः ।
प्रातः स्नात्वा विधानेन संध्याकर्म समाप्य च ॥ ५ ॥
पूजागृहं ततो गत्वा चक्रराजं समर्चयेत् ।
विद्यां जपेत् सहस्रं वा त्रिशतं शतमेव वा ॥ ६ ॥
रहस्यनामसाहस्रमिदं पश्चात् पठेन्नरः ।
जन्ममध्ये सकृच्चापि य एतत् पठते सुधीः ॥ ७ ॥
तस्य पुण्यफलं वक्ष्ये शृणु त्वं कुम्भसंभव ।
गङ्गादिसर्वतीर्थेषु यः स्नायात् कोटिजन्मसु ॥ ८ ॥

कोटिलिङ्गप्रतिष्ठां च यः कुर्यादविमुक्तके ।
कुरुक्षेत्रे तु यो दद्यात् कोटिवारं रविग्रहे ॥ ९ ॥
कोटिं सुवर्णभाराणां श्रोत्रियेषु द्विजन्मसु ।
यः कोटिं हयमेधानामाहरेद् गाङ्गरोधसि ॥ १० ॥
आचरेत् कूपकोटीर्यो निर्जले मरुभूतले ।
दुर्भिक्षे यः प्रतिदिनं कोटिब्राह्मणभोजनम् ॥ ११ ॥
श्रद्धया परया कुर्यात् सहस्रपरिवत्सरान् ।
तत्पुण्यकोटिगुणितं लभेत् पुण्यमनुत्तमम् ॥ १२ ॥
रहस्यनामसाहस्रे नाम्नोऽप्येकस्य कीर्तनात् ।
रहस्यनामसाहस्रे नामैकमपि यः पठेत् ॥ १३ ॥
तस्य पापानि नश्यन्ति महान्त्यपि न संशयः ।
नित्यकर्माननुष्ठानान्निषिद्धकरणादपि ॥ १४ ॥
यत् पापं जायते पुंसां तत् सर्वं नश्यति द्रुतम् ।
बहुनात्र किमुक्तेन शृणु त्वं कलशीसुत ॥ १५ ॥
अत्रैकनाम्नो या शक्तिः पातकानां निवर्तने ।
तन्निवर्त्यमघं कर्तुं नालं लोकाश्चतुर्दश ॥ १६ ॥
यस्त्यक्त्वा नामसाहस्रं पापहानिमभीप्सति ।
स हि शीतनिवृत्त्यर्थं हिमशैलं निषेवते ॥ १७ ॥
भक्तो यः कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
तस्मै श्रीललितादेवी प्रीताभीष्टं प्रयच्छति ॥ १८ ॥
अकीर्तयन्निदं स्तोत्रं कथं भक्तो भविष्यति ।
नित्यं संकीर्तनाशक्तः कीर्तयेत् पुण्यवासरे ॥ १९ ॥

संक्रान्तौ विषुवे चैव स्वजन्मत्रितयेऽयने ।
नवम्यां वा चतुर्दश्यां सितायां शुक्रवासरे ॥ २० ॥

कीर्तयेन्नामसाहस्रं पौर्णमास्यां विशेषतः ।
पौर्णमास्यां चन्द्रबिम्बे ध्यात्वा श्रीललिताम्बिकाम् ॥ २१ ॥

पञ्चोपचारैः संपूज्य पठेन्नामसहस्रकम् ।
सर्वे रोगाः प्रणश्यन्ति दीर्घायुष्यं च विन्दति ॥ २२ ॥

अयमायुष्करो नाम प्रयोगः कल्पचो(नो)दितः ।
ज्वरार्तं शिरसि स्पृष्ट्वा पठेन्नामसहस्रकम् ॥ २३ ॥

तत्क्षणात् प्रशमं याति शिरस्तोदो ज्वरोऽपि च ।
सर्वव्याधिनिवृत्त्यर्थं स्पृष्ट्वा भस्म जपेदिदम् ॥ २४ ॥

तद्भस्मधारणादेव नश्यन्ति व्याधयः क्षणात् ।
जलं संमन्त्र्य कुम्भस्थं नामसाहस्रतो मुने ॥ २५ ॥

अभिषिञ्चेद् ग्रहग्रस्तान् ग्रहा नश्यन्ति तत्क्षणात् ।
सुधासागरमध्यस्थां ध्यात्वा श्रीललिताम्बिकाम् ॥ २६ ॥

यः पठेन्नामसाहस्रं विषं तस्य विनश्यति ।
वन्ध्यानां पुत्रलाभाय नामसाहस्रमन्त्रितम् ॥ २७ ॥

नवनीतं प्रदद्यात्तु पुत्रलाभो भवेद् ध्रुवम् ।
देव्याः पाशेन संबद्धामाकृष्टामङ्कुशेन च ॥ २८ ॥

ध्यात्वाभीष्टां स्त्रियं रात्रौ जपेन्नामसहस्रकम् ।
आयाति स्वसमीपं सा यद्यप्यन्तःपुरं गता ॥ २९ ॥

राजाकर्षणकामश्चेद् राजावसथदिङ्मुखः ।
त्रिरात्रं यः पठेदेतच्छ्रीदेवीध्यानतत्परः ॥ ३० ॥

स राजा पारवश्येन तुरङ्गं वा मतङ्गजम् ।
आरुह्यायाति निकटं दासवत् प्रणिपत्य च ॥ ३१ ॥
तस्मै राज्यं च कोशं च ददात्येव वशं गतः ।
रहस्यनामसाहस्रं यः कीर्तयति नित्यशः ॥ ३२ ॥
तन्मुखालोकमात्रेण मुह्येल्लोकत्रयं मुने ।
यस्त्विदं नामसाहस्रं सकृत् पठति भक्तिमान् ॥ ३३ ॥
तस्य ये शत्रवस्तेषां निहन्ता शरभेश्वरः ।
यो वाभिचारं कुरुते नाममाहस्रपाठके ॥ ३४ ॥
निर्वर्त्य तत्क्रियां हन्यात् तं वै प्रत्यङ्गिरा स्वयम् ।
ये क्रूरदृष्ट्या वीक्षन्ते नामसाहस्रपाठकम् ॥ ३५ ॥
तानन्धान् कुरुते क्षिप्रं स्वयं मार्ताण्डभैरवः ।
धनं यो हरते चोरैर्नामसाहस्रजापिनः ॥ ३६ ॥
यत्र कुत्र स्थितं वापि क्षेत्रपालो निहन्ति तम् ।
विद्यासु कुरुते वादं यो विद्वान्नामजापिना ॥ ३७ ॥
तस्य वाक्स्तम्भनं सद्यः करोति नकुलेश्वरी ।
यो राजा कुरुते वैरं नामसाहस्रजापिना ॥ ३८ ॥
चतुरङ्गबलं तस्य दण्डिनी संहरेत् स्वयम् ।
यः पठेन्नामसाहस्रं षण्मासं भक्तिसंयुतः ॥ ३९ ॥
लक्ष्मीश्चाञ्चल्यरहिता सदा तिष्ठति तद्गृहे ।
मासमेकं प्रतिदिनं त्रिवारं यः पठेन्नरः ॥ ४० ॥
भारती तस्य जिह्वाग्रे रङ्गे नृत्यति नित्यशः ।
यस्त्वेकवारं पठति पक्षमात्रमतन्द्रितः ॥ ४१ ॥

मुह्यन्ति कामवशगा मृगाक्ष्यस्तस्य वीक्षणात् ।
यः पठेन्नामसाहस्रं जन्ममध्ये सकृन्नरः ॥ ४२ ॥

तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः ।
यो वेत्ति नामसाहस्रं तस्मै देयं द्विजन्मने ॥ ४३ ॥

अन्नं वस्त्रं धनं धान्यं नान्येभ्यस्तु कदाचन ।
श्रीमन्त्रराजं यो वेत्ति श्रीचक्रं यः समर्चति ॥ ४४ ॥

यः कीर्तयति नामानि तं सत्पात्रं विदुर्बुधाः ।
तस्मै देयं प्रयत्नेन श्रीदेवीप्रीतिमिच्छता ॥ ४५ ॥

न कीर्तयति नामानि मन्त्रराजं न वेत्ति यः ।
पशुतुल्यः स विज्ञेयस्तस्मै दत्तं निरर्थकम् ॥ ४६ ॥

परीक्ष्य विद्याविषये तेभ्यो दद्याद् विचक्षणः ।
श्रीमन्त्रराजसदृशो यथा मन्त्रो न विद्यते ॥ ४७ ॥

देवता ललितातुल्या यथा नास्ति घटोद्भव ।
रहस्यनामसाहस्रतुल्या नास्ति तथा स्तुतिः ॥ ४८ ॥

लिखित्वा पुस्तके यस्तु नामसाहस्रमुत्तमम् ।
समर्चयेत् सदा भक्त्या तस्य तुष्यति सुन्दरी ॥ ४९ ॥

बहुनात्र किमुक्तेन शृणु त्वं कुम्भसंभव ।
नानेन सदृशं स्तोत्रं सर्वतन्त्रेषु दृश्यते ॥ ५० ॥

तस्मादुपासको नित्यं कीर्तयेदिदमादरात् ।
एभिर्नामसहस्रैस्तु श्रीचक्रं योऽर्चयेत् सकृत् ॥ ५१ ॥

पद्मैर्वा तुलसीपुष्पैः कल्हारैर्वा कदम्बकैः ।
चम्पकैर्जातिकुसुमैर्मल्लिकाकरवीरकैः ॥ ५२ ॥

उत्पलैर्बिल्वपत्रैर्वा कुन्दकेसरपाटलैः ।
अन्यैः सुगन्धिकुसुमैः केतकीमाधवीमुखैः ॥ ५३ ॥
तस्य पुण्यफलं वक्तुं न शक्नोति महेश्वरः ।
सा वेत्ति ललितादेवी स्वचक्रार्चनजं फलम् ॥ ५४ ॥
अन्ये कथं विजानीयुर्ब्रह्माद्याः स्वल्पमेधसः ।
प्रतिमासं पौर्णमास्यामेभिर्नामसहस्रकैः ॥ ५५ ॥
रात्रौ यश्चक्रराजस्थामर्चयेत् परदेवताम् ।
स एव ललितारूपस्तद्रूपा ललिता स्वयम् ॥ ५६ ॥
न तयोर्विद्यते भेदो भेदकृत् पापकृद् भवेत् ।
महानवम्यां यो भक्तः श्रीदेवीं चक्रमध्यगाम् ॥ ५७ ॥
अर्चयेन्नामसाहस्रैस्तस्य मुक्तिः करे स्थिता ।
यस्तु नामसहस्रेण शुक्रवारे समर्चयेत् ॥ ५८ ॥
चक्रराजे महादेवीं तस्य पुण्यफलं शृणु ।
सर्वान् कामानवाप्येह सर्वसौभाग्यसंयुतः ॥ ५९ ॥
पुत्रपौत्रादिसंयुक्तो भुक्त्वा भोगान् यथेप्सितान् ।
अन्ते श्रीललितादेव्याः सायुज्यमतिदुर्लभम् ॥ ६० ॥
प्रार्थनीयं शिवाद्यैश्च प्राप्नोत्येव न संशयः ।
यः सहस्रं ब्राह्मणानामेभिर्नामसहस्रकैः ॥ ६१ ॥
समर्च्य भोजयेद् भक्त्या पायसापूपषड्रसैः ।
तस्मै प्रीणाति ललिता स्वसाम्राज्यं प्रयच्छति ॥ ६२ ॥
न तस्य दुर्लभं वस्तु त्रिषु लोकेषु विद्यते ।
निष्कामः कीर्तयेद्यस्तु नामसाहस्रमुत्तमम् ॥ ६३ ॥

ब्रह्मज्ञानमवाप्नोति येन मुच्येत बन्धनात् ।
धनार्थी धनमाप्नोति यशोऽर्थी चाप्नुयाद्यशः ॥ ६४ ॥

विद्यार्थी चाप्नुयाद् विद्यां नामसाहस्रकीर्तनात् ।
नानेन सदृशं स्तोत्रं भोगमोक्षप्रद मुने ॥ ६५ ॥

कीर्तनीयमिदं तस्माद् भोगमोक्षार्थिभिर्नरैः ।
चतुराश्रमनिष्ठैश्च कीर्तनीयमिदं सदा ॥ ६६ ॥

स्वधर्मसमनुष्ठानवैकल्यपरिपूर्तये ।
कलौ पापैकबहुले धर्मानुष्ठानवर्जिते ॥ ६७ ॥

नामसंकीर्तनं मुक्त्वा नृणां नान्यत् परायणम् ।
लौकिकाद् वचनान्मुख्यं विष्णुनामानुकीर्तनम् ॥ ६८ ॥

विष्णुनामसहस्राच्च शिवनामैकमुत्तमम् ।
शिवनामसहस्राच्च देव्या नामैकमुत्तमम् ॥ ६९ ॥

देवीनामसहस्राणि कोटिशः सन्ति कुम्भज ।
तेषु मुख्यं दशविधं नामसाहस्रमुच्यते ॥ ७० ॥

रहस्यनामसाहस्रमिदं शस्तं दशस्वपि ।
तस्मात् संकीर्तयेन्नित्यं कलिदोषनिवृत्तये ॥ ७१ ॥

मुख्यं श्रीमातृनामेति न जानन्ति विमोहिताः ।
विष्णुनामपराः केचिच्छिवनामपराः परे ॥ ७२ ॥

न कश्चिदपि लोकेषु ललितानामतत्परः ।
येनान्यदेवतानाम कीर्तितं जन्मकोटिषु ॥ ७३ ॥

तस्यैव भवति श्रद्धा श्रीदेवीनामकीर्तने ।
चरमे जन्मनि यथा श्रीविद्योपासको भवेत् ॥ ७४ ॥

नामसाहस्रपाठश्च तथा चरमजन्मनि ।
यथैव विरला लोके श्रीविद्याचारवेदितः ॥ ७५ ॥
तथैव विरला गुह्यनामसाहस्रपाठकाः ।
मन्त्रराजजपश्चैव चक्रराजार्चनं तथा ॥ ७६ ॥
रहस्यनामपाठश्च नाल्पस्य तपसः फलम् ।
अपठन्नामसाहस्रं प्रीणयेद् यो महेश्वरीम् ॥ ७७ ॥
स चक्षुषा विना रूपं पश्येदेव विमूढधीः ।
रहस्यनामसाहस्रं त्यक्त्वा यः सिद्धिकामुकः ॥ ७८ ॥
स भोजनं विना नूनं क्षुन्निवृत्तिमभीप्सति ।
यो भक्तो ललितादेव्याः स नित्यं कीर्तयेदिदम् ॥ ७९ ॥
नान्यथा प्रीयते देवी कल्पकोटिशतैरपि ।
तस्माद् रहस्यनामानि श्रीमातुः प्रयतः पठेत् ॥ ८० ॥
इति ते कथितं स्तोत्रं रहस्यं कुम्भसंभव ।
नाविद्यावेदिने ब्रूयान्नाभक्ताय कदाचन ॥ ८१ ॥
यथैव गोप्या श्रीविद्या तथा गोप्यमिदं मुने ।
पशुतुल्येषु न ब्रूयाज्जनेषु स्तोत्रमुत्तमम् ॥ ८२ ॥
यो ददाति विमूढात्मा श्रीविद्यारहिताय च ।
तस्मै कुप्यन्ति योगिन्यः सोऽनर्थः सुमहान् स्मृतः ॥ ८३ ॥
रहस्यनामसाहस्रं तस्मात् संगोपयेदिदम् ।
स्वतन्त्रेण मया नोक्तं तवापि कलशीसुत ॥ ८४ ॥
ललिताप्रेरणेनैव मयोक्तं स्तोत्रमुत्तमम् ।
कीर्तनीयमिदं भक्त्या कुम्भयोने निरन्तरम् ॥ ८५ ॥

तेन तुष्टा महादेवी तवाभीष्टं प्रदास्यति ।

श्रीसूत उवाच—

इत्युक्त्वा श्रीहयग्रीवो ध्यात्वा श्रीललिताम्बिकाम् ॥ ८६ ॥

आनन्दमग्नहृदयः सद्यः पुलकितोऽभवत् ॥ ८६½ ॥

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितानामसहस्रफलनिरूपणं नाम
तृतीयोऽध्यायः

ललितासहस्रनामस्तोत्रं संपूर्णम्